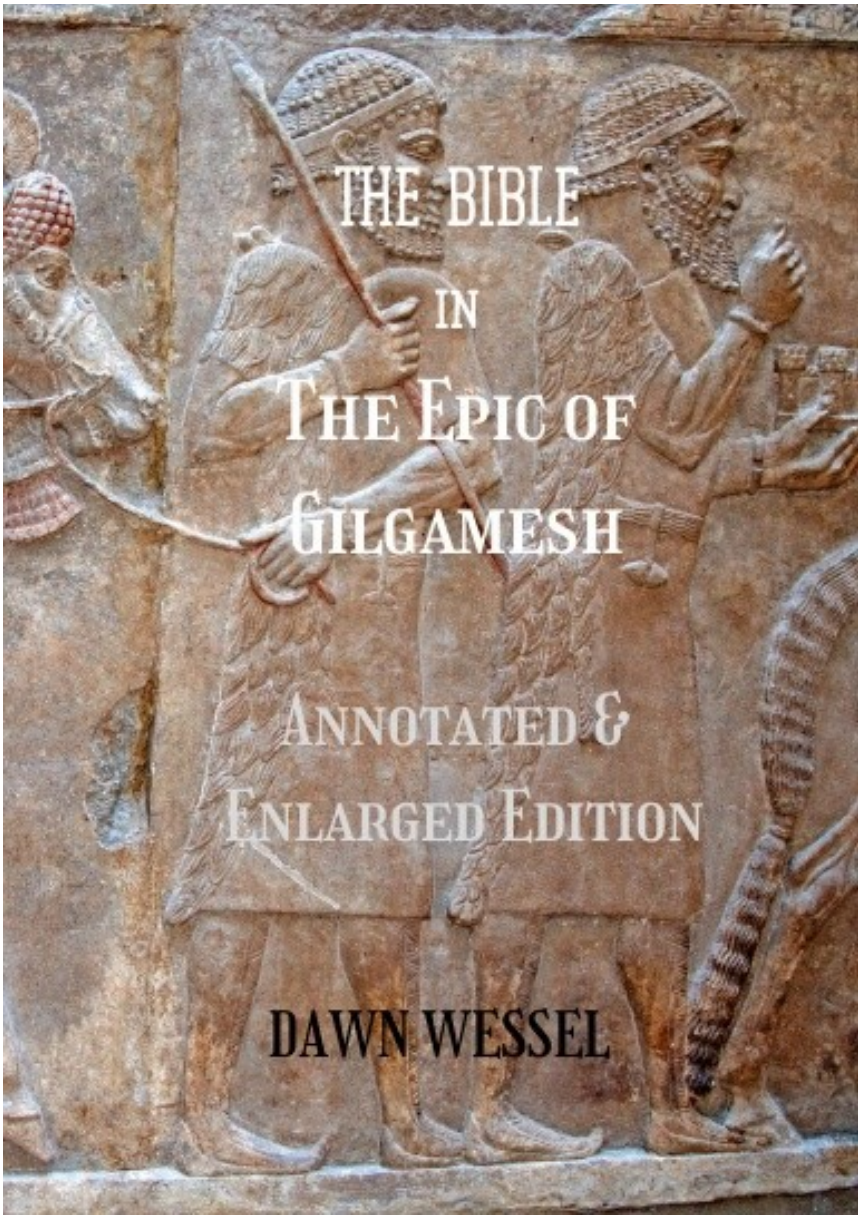
THE BIBLE
IN
THE EPIC OF
GILGAMESH
ANNOTATED &
ENLARGED EDITION
DAWN WESSEL

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in
The Epic of Gilgamesh

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ANNOTATED & ENLARGED EDITION

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- Benjamin R. Foster, "The Epic of Gilgamesh" (2001) A Norton Critical Edition.
- Standard Babylonian Version
- Enūma Eliš
- Nag Hammadi Library (Gnostic Gospels)
- Apocrypha & Pseudepigrapha
- King James Version of the Bible

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In the beginning
dragon scales
fire and brimstone
molten belly
pitch and slime
the gods' playground
cast down, matter
deific mortals climb
vermiform, dead refuse
netherworld fog
born again and reprobate
satiates the incubus
of Leviathan's tail.

INTRODUCTION

George Smith, an assistant to the British Museum (1872), upon translating a clay fragment from ancient Mesopotamia, “rushed about the room in a great state of excitement, and, to the astonishment of those present, began to undress himself.” On the clay tablet, which predates paleo-Hebrew writings by a thousand years, was The Flood story from the Bible’s Old Testament.

It was a big surprise to all who knew about it because it meant that the Book of Genesis was not prototypical. The very first civilization sprang up in ancient Sumeria (present day Iraq), where also the first method of writing was developed by pressing symbols into soft clay (Cuneiform). Still, outside of Assyriology and other academic camps “The Epic of Gilgamesh (TEOG)” is not that well known.

It took time to decipher the ancient Sumerian tablets, and many were damaged. Assyriologists subsequently filled in missing lines with later Akkadian and Babylonian versions, some of it still being debated. It was a big project that is ongoing, and my gratitude to scholars past and present for their contributions.

Quotes from Benjamin R. Foster’s *The Epic of Gilgamesh* 2001 Norton Critical Edition are prefixed and bolded with ‘**Tablet** and Line’ number (e.g. **Tablet I**, Line 2), or **‘*Analogue* name** and Line number’ (in no chronological order). Professor Foster has a 2019 Edition available, but at the time my choice of book was determined by price, which may have been shortsighted on my part. Still, I don’t believe that anything in the later edition would seriously alter what I present in this book as essentially, I’m simply comparing TEOG lines with Bible and other texts.

Also quoted are large portions of *The Standard Version* (Citation page) interspersed with my brief notations in brackets (red), comparable TEOG lines and KJV verses are also indented. Quoted in its entirety

are the *Enūma Eliš* (minor corrections made to obviously miss-typed words), and *The Secret Book of John* (Nag Hammadi Library), related material from other sources is also indented. Topics that overlap from chapter to chapter are marked with an asterisk*. If I have attributed the wrong source to any text I apologize in advance.

The premise of this book is to show the parallels from TEOG to later writings—filling in missing components in Bible lore. Bible versions are not equal though. Some time ago I did comparisons of all English versions and found the King James Version (KJV) to be the most consistent—on which the imitable "James Strong's Exhaustive Concordance of the Bible" is based. KJV quotes are distinguished as the following example:

2Sa 22:16 And the channels of the sea appeared, the **foundations of the world** were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

Psa 18:15 Then the channels of waters were seen, and the **foundations of the world** were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

I will highlight what I believe is an unusual feature that to my knowledge is unknown in academic circles (parallelism, yes—this, no). One would hardly think of these books as heavily encrypted texts—which thirty years later has brought me to this point. Using the following method, streamlined over time, I was able to recognize the more subtle references to Bible and extra-Biblical material in TEOG. *Synonyms* are "substitute words (have the same meaning)" – *phrases* and *sentences* being *synonymous*. However, when something synonymous looks nothing like its counterpart it's *synonymy* (the act of being synonymous), which in these writings can also look similar. Synonymy-*tautology* is repeating the same idea twice 'within the same sentence*' (usually considered a fault of style, but is too entangled across unrelated texts to seem to me as chance)*. When considering a catch-all

phrase I recently decided on '*synonymatic*-parallelism' to describe these slightly different literary devices. As you will see, comparatively TEOG, KJV and extra-Biblical writings appear to be clever *restatement* —which suggests to me that it was planned. And it's looking more and more like Greek mythology by the minute.

In my earlier books the Bible and extra-Biblical writings seemed to have a sense of generational continuum—Noah and Moses were different men in unique situations in isolated points in history. At the same time I saw what looked to be reincarnations of notable individuals [Enoch became Noah (OT), Elijah (OT) became John the Baptist (NT), and Zerubbabel and Joshua (OT) paired with the two witnesses in the NT Book of Revelation]. In hindsight I should have caught the implied meaning, but which did not become obvious to me until I read TEOG in early 2022. In it the illusion of chronology crumbles—what appears as different people and timelines in the Bible now very much looks like clever variations of the same story.

In early 2023 I wrote "THE BIBLE in The Epic of Gilgamesh" as a preamble for academics well-versed in the TEOG and Bible. With this rewrite (ANNOTATED & ENLARGED EDITION) of the same title but *different cover image* I have added more of my personal notes, though parts of the story are self explanatory. Some of what I present in this book is not new to academia, but I believe there are a few surprises. My previous books had hinted at some of the stranger fringe ideas, but at no time prior to reading the TEOG did I think that Bible writings were not relevant because of the synonymatic aspect. No one was more astonished than I when my studies took this strange turn with TEOG. Based on cumulative results, Utanaphishtim's (Bible: *Noah*, in the Akkadian version: *Atrahasis*) watery cataclysm transitions to a quantum matrix—an Acheronian *separation* from the archetypal and comely waters of light.

ONE

Strange Waters

Since antiquity Moses has been attributed with writing the Torah (first five books of the Bible), however software developed by Israeli scientists years ago reveals there were a number of writers.[Friedman & Press, 2011] Biblical scholar, Professor Ellen van Wolde, unavoidably generated controversy in Bible circles when she said, “God is not the Creator”.[1] Rather than “God *created*” (Genesis 1:1) the translation is “God *separated*”. The Hebrew Tanakh reads, “When God began to create...”, still the same translation rule would apply: “When God began to *separate*”. In the KJV the more explicit term, *separated,* suggests a one-time event, while the Tanakh “*began to*” conveys a progression of events. Either way, you can imagine why this new translation is contentious in many Bible circles as it alters the outcome; whereas *created* means to make something new, *separated* is more like a *partition.* Outside of Bible circles this would mean little if the idea did not first appear in Cuneiform.

1“The meaning of the verb ברא is the subject of fierce discussions. Conventionally it has been rendered by biblicists and Hebraists as " to create, " but this traditional interpretation fails to explain adequately numerous linguistic and conceptual aspects of the verb's usage. Historical solutions of these problems are discussed. The alternative hypothesis defended here is that the verb ברא Qal designates "to separate.”<https://www.academia.edu/3311841/Why_the_Verb_bara_Does_Not_Mean_to_Create_in_Genesis_1_1_2_4a>

At first look the idea of a separation of realms appears obscure in The Epic of Gilgamesh tablets. But in addition are six Analogue Sumerian poems, two of which are not at all vague:

Gilgamesh and Hawawa B Analogue, Lines 8 & 9:
"When **heaven** had been **separated** from **earth**,
When **earth** had been **parted from heaven**."

Gilgamesh, Enkidu and the Netherworld, Lines 51-52:
"When the god **An** had **carried off the heavens** for himself,
And the god **Enlil** had **carried off the earth** for himself"

According to this, at one time heaven and earth were part and parcel, now being altered by the gods. Prior to that time the champion of the TEOG, Gilgamesh the demigod (two-thirds god and one-third human), is happily residing in the region of the gods (because he's part god, he can also inhabit that space). He goes on a quest with his friend, Enkidu, to find and kill the god, Humbaba. And according to the narrative, that's when the separation occurred, their ensuing battle *cleaving* the waters:

Tablet V, Lines 52-53:
"At their heels **the earth split apart"**
As they circled **the ranges of Lebanon were sundered**."

Tablet IV, Line 175;
"As it **bellowed**, it **split the earth**"

Synonyms and synonymous:

- separated
- parted from
- sundered
- split apart
- split the earth

Genesis 1:1 has a parallel in the New Testament (NT) which links to something else that may help explain what *separation* refers to:

Heb 1:10 And, Thou, Lord, **in the beginning** hast laid the foundation of the earth; and the heavens are the works of thine hands:

It appears that at one time heaven and the earth were one ideal construct, resting on a solid *foundation*.

Psa 102:25 Of old hast thou laid the **foundation of the earth**: and the heavens *are* the work of thy hands.

Isa 48:13 Mine hand also hath laid the **foundation of the earth**, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

Zec 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the **foundation of the earth**, and formeth the spirit of man within him.

In the following NT verse is an alternate term for *earth,* though still on a *single* foundation:

Mat 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the **foundation of the world**.

Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the **foundation of the world**:

Synonyms:

- foundation of the *earth*
- foundation of the *world*

In other verses we see that a change has occurred—foundation becomes *foundations*. But whereas foundation refers to a single *base*, *foundations* appears to be a degraded state:

2Sa 22:16 And the channels of the sea appeared, the **foundations of the world** were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

Psa 18:15 Then the channels of waters were seen, and the **foundations of the world** were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

Synonymous:

- the foundations of the world:
  - were discovered, at the *rebuking* of the LORD
  - were discovered at thy *rebuke*, O LORD

Close duplication is occurring in two, believed to be unrelated, books of the Bible. *Base phrase* (foundations of the world) *endings* can also appear as slight variations:

- at the blast of the breath of *his* nostrils
- at the blast of the breath of *thy* nostrils

What could be the purpose behind introducing new waters that were inferior (a rebuke) to the first ones?

- the channels of the sea appeared
- the channels of waters were seen

It all seems to be showing that the earth/world had two, and very distinct, *phases,* from foundation to foundations, implying divergence.

Job 38:4 Where wast thou when I laid the **foundations of the earth**? declare, if thou hast understanding.

- the foundation*s* of *the world*
- the foundation*s* of *the earth*

This all suggests a dramatic change. Foundation*s* further introduces an important motif that we find everywhere in TEOG, Bible and other related writings:

- the channels of *the sea*
- the channels of *waters*

The *water* motif shows up early in Genesis, a foremost topic:

Gen 1:2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of **the waters**.

Gen 1:6 And God said, Let there be a firmament **in the midst of the waters**, and let it divide the waters from the waters.

Eze 27:4 Thy borders *are* **in the midst of the seas**, thy builders have perfected thy beauty.

- in the *midst* of *the waters*
- in the *midst* of *the seas*

Synonyms and synonymous:

- the channels of waters (Psa 18:15)
- in the midst of the waters (Gen 1:6)
- the channels of the sea (2 Sam 22:16)
- in the midst of the seas (Eze 27:4)

Newly introduced foundations in the *midst* of *the waters* have *borders.* Does it also mean that the initial foundation did not have restraints?

I. border, territory
  A. border
  B. territory (enclosed within boundary)
  C. region, territory (of darkness) (fig.)

Strong's Definitions [?] (Strong's Definitions Legend)

גְּבוּל **gᵉbûwl,** gheb-ool'; or גְּבֻל gᵉbul; (shortened) from H1379; properly, a cord (as twisted), i.e. (by implication) a boundary; by extension the territory inclosed:—border, bound, coast, ✖ great, landmark, limit, quarter, space.

Borders represents the idea of strict parameters being associated with the foundations that encompass the water(s)/sea(s)/earth/world.

Pro 8:29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

"should not pass his decree/commandment" supposes that the seas/the waters (within which the earth/world is contained) cannot breach its borders. Firm limits are imposed upon the strange waters within the foundations, in TEOG stated another way:

Tablet I, Line 133-114 (regarding Enkidu):
"Encountered him at **the edge** of **the water hole**"

Tablet XI, Line 142:
"I looked at the **edges of the world**, the **borders of the sea**."

- the *edge* of the water hole = the *edges* of the world
- edges = borders:
  - *edges* of *the world*
  - *borders* of *the sea*
- the world = the sea
- the water hole = the world/the sea

Previously *darkness* was associated with *borders*—the same idea appearing early in Genesis:

Gen 1:2 And the earth was without form, and void; and darkness *was* upon the **face of the deep**. And the Spirit of God moved upon the **face of the waters**.

Synonyms:

- the face of *the deep*
- the face of *the waters*

Darkness appears to be a strong component of the *foundations,* which the above verse says was caused by the "Spirit of God":

- darkness was upon the face of *the deep*
- the Spirit of *God* moved upon the face of *the waters*

Synonyms:

- the deep
- the waters

Gen 1:6 And God said, Let there be a **firmament** in the midst of the waters, and let it divide the waters from the waters.

Gen 1:7 And God made the **firmament**, and divided the waters which *were* under the **firmament** from the waters which *were* above the **firmament**: and it was so.

The *firmament* was a *separation*:

- *divide* the waters (Gen 1:6)
- *divided* the waters (Gen 1:7)
  - in the *midst* of the *waters*
  - *divided* the *waters* from *the waters*

STRONGS H7549: Abbreviations

† רָקִיעַ **noun masculine** Genesis 1:6 **extended surface**, (solid) **expanse** (as if *beaten out*; compare Job 37:18); — absolute ר֑ Ezekiel 1:22 +, construct רְ֑ Genesis 1:14 +; — 𝔊 **στερέωμα**, 𝔙 *firmamentum*, compare Syriac below √above; —

1. (flat) *expanse* (as if of ice, compare כְּעֵין הַקֶּרַח), as base, support (WklAltor. Forsch. iv. 347) Ezekiel 1:22, 23, 25(gloss ? compare Co Toy), Ezekiel 1:26 (supporting יהוה's throne). Hence (CoEzekiel 1:22)

2. the vault of heaven, or 'firmament,' regarded by Hebrews as solid, and supporting 'waters' above it, Genesis 1:6, 7 (3 times in verse); Genesis 1:8 (called שָׁמַיִם; all P), Psalm 19:2 (|| הַשָּׁמַיִם), זֹהַר הָרָקִיעַ Daniel 12:3; also רְקִיעַ עֻזּוֹ Genesis 1:14, 15, 17, עַלְבְּנֵי רְקִיעַ הַשָּׁמַיִם Genesis 1:20 (all P). **Psalm 150:1 (suffix reference to יהוה).

A *firmament* appeared in the *midst* of the already existing waters. Think of it as being like a bubble in water: it can be said that the bubble is *in* the body of water but at the same time is separate from it. Two distinct bodies of waters now existed:

- the waters *under* the firmament
- the waters *above* the firmament

waters: KJV Strong's H4325 translates as (*semen* in the print version), water, piss, waters (with H6440), watersprings, washing, watercourse (with H4161), **waterflood**.

As the waters *above* are on a firm foundation it bodes ill for the very different composition of waters *under* the firmament. This may explain apparent contradictions which show two different scenarios in the same context:

Gen 2:4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the **earth and the heavens**,

"the heavens" precede "*the earth"* and then right afterwards it's reversed. Is this more evidence for the separation – the *heavens* are mentioned first (as we would assume would be the correct order) – and then the division which caused the earth to present first? It's as if things were flipped upside down. Whereas the waters *above* (foundation) are *fixed* after a certain manner, the waters *under* the firmament (foundations) though unique in itself, the two do not mix on any level due to the boundary line.

Synonymous:

- the waters under the firmament (Gen 1:7)
- the waters under the heaven (Gen 1:9)

Extra-Biblical books tell us some things about the waters *above*:

Forgotten Books of Eden: The First Book of Adam and Eve: Chapter 1, also Ezekiel 1:24
"And to the north of the garden there is **a sea of water**, clear and pure to the taste, like unto nothing else; so that, **through the clearness thereof**, one may look into **the depths of the earth**."

Book of Enoch: Book of Noah – a Fragment: Chapter LX1X, 17:
"And through it **the earth was founded upon the water**, and from the **secret recesses** of the mountains **come beautiful waters**, from the creation of the world and **unto eternity**."

The first pattern of waters appears to be unchanging, consistent with a *single* foundation: the waters *above* remain as they were (beautiful waters/eternity). Very different from that however is the newly introduced *foundations,* dark waters with closed borders—nothing gets in (aside from what was already there), and nothing gets out. In the same way that matter/energy is neither created nor destroyed within the Universe, everything within the waters *under* the firmament is recycled.

TWO

Deep and Dark

No geological, or otherwise scientific, evidence exists to support a world-wide flood. Yet the story of a deluge in the Bible clearly describes a *global* event.

Gen 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

Gen 7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

The Epic of Gilgamesh presents a very different scenario; the warring gods and demigods unleashed a weapon of mass destruction.

Tablet V, Line 46-48:
“Will you take another hour to **blow the bellows**,
An hour more to let it cool?
To **launch the flood weapon**. [...]

Gilgamesh and Enkidu were fighting Humbaba, who was very angry:

Tablet 1V, Line 204:
"Humbaba was **roaring like thunder**"
Synonyms and synonymous terms all refer to *sound (bellowed, roaring, thunder)*, and the idea of it *burning*:

- it *bellowed*
- blow the *bellows*
- *roaring* like *thunder*
- *the bellows* are burned

Jer 6:29 **The bellows are burned**, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

These particular foundations/waters consist of *fire,* but how can 'sound' *burn*? It may refer to a cathartic state where the bellows (sound) is a component of the fire, or the fire itself is sound.

Rev 14:2 And I heard **a voice** from heaven, as **the voice** of many waters, and as **the voice** of a great thunder: and I heard **the voice** of harpers harping with their harps:

Compound-synonymy-tautology:

- a *voice* from heaven
- the voice of *many waters*
- the *voice* of a *great thunder*
- the *voice* of harpers

The *voice* of "many waters"/"great thunder" may allude to Humbaba's *roar*.

Compound+-synonymy is like an extra layer as far as literature is concerned:

Psa 69:15 Let not **the waterflood** overflow me, neither let **the deep** swallow me up, and let not **the pit** shut her mouth upon me.

- Let not **the waterflood** *overflow me*
- neither let **the deep** *swallow me up*
- and let not **the pit** *shut her mouth upon me*

synonyms:

- waterflood
- deep
- pit

The following is taken from the Gnostic library, and almost verbatim to the KJV verse immediately preceding.

The Book of Pistis Sophia Chap. 33, Vs 15:
"Let not **a water-flood** submerge me, let not **the deep** swallow me, let not **a well** close its mouth above me."

Again, how is it that two very different writings from seemingly unrelated books and people are so alike? And more surprisingly, so much like Jonah's story in the Bible where he was swallowed by a whale:

Jon 2:3 For thou hadst cast me into the **deep**, in the midst of the **seas**; and the **floods** compassed me about: all thy **billows** and thy **waves** passed over me.

Synonymous and synonymy:

- Let not **the waterflood** overflow me (Ps 69:15)
- Let not **a water-flood** submerge me (Book of Pistis Sophia)
- neither let **the deep** swallow me up (Ps 69:15)
- let not **the deep** swallow me (Book of Pistis Sophia)
- and let not **the pit** shut her mouth upon me (Ps 69:15)
- let not **a well** close its mouth above me (Pistis Sophia)

Synonymatic modifiers (synonymy):

- overflow me
- submerge me
- swallow me (up)
- shut her mouth upon me
- close its mouth *above me

”close its mouth” is analogous to something that is *encased* and does not appear to be an idyllic situation[2]:

Synonymatic modifiers:

- cast me into *the deep*
- in the midst of *the seas*
- *the floods* compassed me about
- all *thy billows* and *thy waves* passed over me

- cast me into
- compassed me about
- passed over me

2 Jonah is cast into the belly of the whale, the belly of hell. <https://www.academia.edu/101240203/Jonahs_Whale_of_a_Tale, https://wesseldawn.academia.edu/research>

These are names for what appears to be H_20:

- waters
- the deep
- sea(s)
- floods
- billows
- waves

Oddly, the same words show up in another seemingly dissimilar book of the Bible, the Psalms:

Psa 93:3 **The floods** have lifted up, O LORD, **the floods** have lifted up their voice; **the floods** lift up their waves.

- the floods have lifted up
- the floods have lifted up **their voice**
- the floods lift up **their waves**

"The floods", as in *waters*, are now being compared to a *voice* (as in *sound*) and *waves* (peaks and troughs). It leads in a certain direction—like *liquid sound that produces waves.* It relates to the prior topic of "burning *sound*". Putting the related verses/lines together suggests that the waters (sound waves) are composed of some kind of *fire*. These fiery waters appear to be a conduit for *sound*, channelling *frequency* and/or *vibration*. Except for the following the implication might not make sense.

In Chapter One the term **darkness* is used in the sense of "the seas" and "the deep" ("*darkness* was upon the face of the deep" – Gen 1:2), again in reference to foundations/the waters *under* the firmament.

Tablet IX, Line30:
"**Darkness** is **infinite**, how **little light** there is"

The darkness is stated here as being *infinite* with "little *light*". I found it a bit surprising to find this assortment of words in TEOG with respect to these waters. Using today's terminology may help to destigmatize the usual mythological connotation: the composition of waters *under* the firmament is *infinite* with *little* light. To me it's oddly like our 13.8 billion-year-old *Universe* which is comprised of "27% *dark matter and 68% dark energy"* (physicists refer to it as "dark" because it does not appear to absorb, reflect, or emit electromagnetic radiation and, therefore, is difficult to detect) – 5% is *light* (little light)".[3] It's so vast that it could be considered *infinite*, or which presents that way.

Properties of "the waters *under* the firmament" were previously shown to be *burning waves of sound.* Based on the foregoing paragraph, could the term *darkness* be a rudimentary physics term for *wave function*?[4] Dropping a pebble into a still pond will create ripples/waves (peaks and troughs) – on a quantum level, photons (light) react the same way. Can the composition of the waters *under* the firmament be qualified in *quantum* terms like *String Theory* ("subatomic vibrating strings").

Is it even likely that infinity could have borders? In what way could an unfathomably vast Universe have *edges*? I understand it to mean that the *sea*, no matter how vast, is not able to overflow its *boundaries*—possibly in the sense that oil does not naturally mix with H_20.

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3 "These stars lie in what's known as the "extragalactic background light," which NASA describes as a "cosmic fog" of all the ultraviolet, visible, and infrared light the universe's stars have emitted."<https://qz.com/1477056/heres-how-much-visible-light-there-is-in-the-known-universe>

4 **"**Secondly, the photon is now thought of as a particle, a wave, and an excitation—kind of like a wave—in a quantum field. A quantum field, such as the electromagnetic field, is a kind of energy and potential spread throughout space. Physicists think of every particle as an excitation of a quantum field."
<https://www.symmetrymagazine.org/article/what-is-a-photon?/%20language_content_entity=und#:~:text=Secondly%2C%20the%20photon%20is%20now,excitation%20of%20a%20quantum%20field.>

- "foundations of the **land**" TEOG
- "foundations of the **world**" KJV
- "foundations of the **earth**" KJV

Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the **dry *land*** appear: and it was so.

Gen 1:10 And God called the **dry *land*** Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

Synonyms:

- land
- world
- Earth
- dry land

Dark waters *under* the firmament/heaven and its foundations therefore, are referring to the *earth/*world/land. Does *dry land* ("let the dry land appear") suggest *one* landmass? Might it be referring to the early earth where there was only one continent—Pangea?

THREE

On the Far Side

Was it Albert Einstein who wondered why mathematics/physics was so successful at explaining the Universe? Some people think the universe is evidence of design by a benevolent God, but you would think it would be more friendly if that were so. Instead Evolution favors the fittest, and space is very cold and remote. Not to seem overly pessimistic, but by the time we have the technology to really go into space to explore our Milky Way galaxy (about 100,000 light years across/18 zeros), other galaxies will be completely out of reach due to cosmic expansion. Moreover, the composition of the waters *under* the firmament have been shown to be nothing like the initial foundation.

Isa 44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that **stretcheth** forth the heavens alone; that spreadeth abroad the earth by myself;

Zec 12:1 The burden of the word of the LORD for Israel, saith the LORD, which **stretcheth** forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

"stretcheth forth" the heavens:

Outline of Biblical Usage [?]

I. to stretch out, extend, spread out, pitch, turn, pervert, incline, bend, bow
- A. (Qal)
  - i. to stretch out, extend, stretch, offer
  - ii. to spread out, pitch (tent)
  - iii. to bend, turn, incline
    - a. to turn aside, incline, decline, bend down
    - b. to bend, bow
    - c. to hold out, extend (fig.)
- B. (Niphal) to be stretched out
- C. (Hiphil)
  - i. to stretch out
  - ii. to spread out
  - iii. to turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away

Isa 40:22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that **stretcheth** out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

Synonymous and synonymy:

- stretcheth forth the heavens
- stretcheth out the heavens
  - and spreadeth them out

In the KJV these particular *heavens* have the distinctive properties of *stretching*/*spreading out*. The translation of "*circle* of the *earth*" is *revolving*. Newly introduced topics in the immediate verse above

(*curtain* and *tent*) depict a *covering* of sorts and appear to be related to "the curtain/veil in the *tabernacle*. I won't go into it here because I mention it in "Redefining BIBLE Interpretation" (also written some time ago so some of it may be a bit dated).

Waters *under* the firmament are distinguishable from those above by this "stretched forth, spread out" characteristic—which may describe *expansion.* In The Big Bang Theory, after the singularity (within which the Universe was tightly packed) came inflation (think of a balloon where you keep blowing in air but nothing seems to be happening, and suddenly with the next breath the balloon will inflate) – after that came expansion[5].

In the preceding verse the *sky* (as spread out) is compared to a "*molten* looking *glass*", again the idea of a fiery liquid of some kind (possibly akin to a lava flow). Recall that a previous verse from The Forgotten Books of Adam and Eve and Ezekiel alluded to a *glass* 'sea':

"[…] **through the clearness thereof**, one may look into **the *depths of the earth**.

Rev 15:2 And I saw as it were a **sea of glass** mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, ***and*** over the number of his name, stand on the **sea of glass**, having the harps of God.

This *sea* is mingled/mixed "with *fire*", reiterating the idea of "*burning* sound".

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5 Data from the CMB suggests that the universe is expanding at the rate of about 41.9 miles (67.5 kilometers) per second per megaparsec (a distance equivalent to 3.26 million light-years) <https://www.space.com/hubble-constant-measured-supernova-gravitational-lensing#:~:text=Data%20from%20the%20CMB%20suggests,3.26%20million%20light%2Dyears).>

- the bellows are *burned*, the lead is consumed of the *fire*
- mingled with *fire*

It proposes that the waters under the firmament started out hot, but cooled over time (like the Universe). However, in this case it appears to be saying that the end product created a glass-like effect (reflection).

Synonymous:

- molten looking *glass*
- a sea of *glass* mingled with fire

1Co 13:12 For now we see through a **glass**, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

The sea's reflection produces obscurity–a murky (darkly) mirror image. Though based on perceptions of the waters above, the images that bounce back are cloudy. It's not painting a favorable picture of the Universe, as magnificent as it appears to be.

The following is an example of how synonyms and synonymy can go unnoticed unless comparable verses are shown side by side:

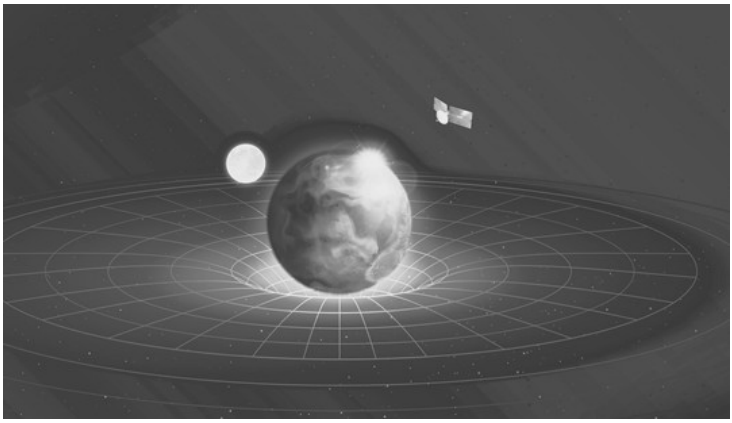
Rev 21:18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear **glass**.

Rev 21:21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent **glass**.

A KJV New Testament verse describes another component to the waters under the firmament:

2Pe 3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing **out of the water** and **in the water**:

To me this verse describes another concept that may relate to space-time—gravity *bends.* How can the earth be both "*out of*" and *in* the water at the same time? Gravity warps space around big objects (planets) so that the earth can be said to be in both states (in and out) simultaneously.[6]



@microvector

Instead of reading the following verse in relation to earth time (night and day) – rather consider it in terms of *separating* two *unlike* things.

6 Image courtesy of: Image by macrovector on Freepik>

Gen 1:4 And God saw the **light**, that *it was* good: and God divided the **light** from the darkness.

- And God saw the light, that it was good
- And God *divided* the light from the darkness

This idea has perpetuated throughout both TEOG and the Bible (*divided* the light *from* the darkness) – everything so far implies *separation*. The waters *under* the firmament are convoluted and awe-inspiring enough, but dimensions *above* even moreso: waters *above* are *all light* and the light is good through and through. It appears that to prevent the darkness from polluting the light, strong borders established an unalterable *dividing* line — *light* and *darkness* were *separated* from one another.

FOUR

Walls of Water

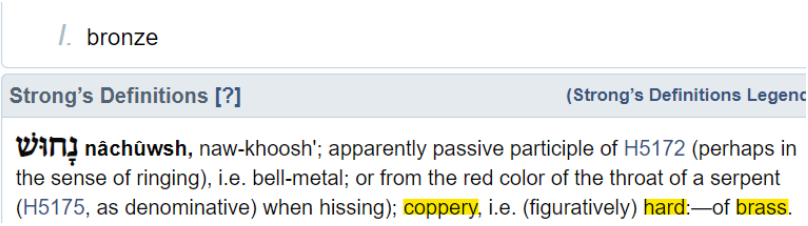
The Great Wall of China was built over 2,300 years and 9 Dynasties. It's so impressive that it can be seen from space—an incredible feat of human engineering and labor intensive. As grand as that is, like the cosmos, Uruk construction does not fall within the limits of human thought and ingenuity.

TEOG Tablet I, Line 11:
"He built **the walls** of **ramparted** Uruk.
See **its upper wall**, whose facing **gleams like *copper**." (Line 13)

Lam 2:8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

Nah 3:8 Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

In the KJV, *copper, bronze, amber, brasen (brass), are all *synonyms*:


I. bronze
Strong's Definitions [?]
(Strong's Definitions Legend
נְחוּשׁ nâchûwsh, naw-khoosh'; apparently passive participle of H5172 (perhaps in the sense of ringing), i.e. bell-metal; or from the red color of the throat of a serpent (H5175, as denominative) when hissing); coppery, i.e. (figuratively) hard:—of brass.

- ramparted Uruk
- rampart and the wall
- rampart was the sea
- her wall was from the sea

Uruk had many walls, but its *upper* wall *facing* was like *polished copper* —its color symbolic of perpetual *fire*.

Gilgamesh and Hawawa A, Lines 108-110:
"**Uruk** the **handiwork of the gods** –
It's **mighty *city wall** is **a *cloud touching the earth**"

Book of Pistis Sophia (Nag Hammadi Library):
"Sophia surrounded him with **a brilliant cloud**,
Put **a throne in the center part of the cloud**
So that no one would see it"

Num 12:5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

It's sometimes thought that the walls of Uruk were constructed of clay bricks at the behest of an early Sumerian king. But Uruk was the *handiwork* of "the *gods*" – human hands could not make such a thing.

Tablet 1, Line 34 (referring to Gilgamesh):
"Surpassing all kings, for his stature renowned,
"**Mighty floodwall**, protector of his troops,
Furious **flood-wave** smashing **walls of stone**"

The *walls* of Uruk are a cloud *touching* the *earth* (the earth is influenced in some way by it), nevertheless, it was not *on* the earth. Rather, Uruk was in the realm of the gods—within the initial waters before the split. If there's a throne we can assume that it's for someone special.

Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a **throne**, high and lifted up, and his train filled the temple.

Eze 1:26 And above the firmament that *was* over their heads *was* the likeness of a **throne**, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

Eze 10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of **a throne**.

Rev 4:2 And immediately I was in the spirit: and, behold, **a throne** was set in heaven, and *one* sat on the throne.

The person on the throne "above" the *firmament* is called "the Lord" and in my early books all related writings seemed to point to him as being *the* God. But, does an *omnipotent* God need walls, only to later remove them? And in fact is the wall a metaphor for something that comes *between, separates*?

Eph 2:14 For he is our peace, who hath made both one, and hath **broken down the middle wall of partition** *between us*;

Exo 14:22 And the children of Israel went into the midst of the sea upon the dry *ground*: and **the waters *were* a wall** unto them on their right hand, and on their left.

Exo 14:29 But the children of Israel walked upon dry *land* in the midst of the sea; and **the waters *were* a wall** unto them on their right hand, and on their left.

In the KJV story, the children of Israel walked on "dry ground/land" that was in the "*midst* of the *sea*", so this is not the *first* earth.

In Bible writings *The Kingdom of God/Kingdom of Heaven* (waters above) is always to God's *right* (hand/cheek/eye), and Satan/devil and his minions to his left.

Mat 25:33 And he shall set the sheep on his right **hand**, but the goats on the **left**.

When Moses *parted/split* "the *sea"*, the correct orientation of the waters is *right* (above) and *left* (under). Moses' story is clearly a variation of the dividing of the *waters* of which Uruk's walls were made of: "the *waters* were *a wall*".

TEOG Tablet I, Lines 18-20:
"Go up, pace out **the walls** of Uruk,
Study the **foundation terrace** and examine **the brickwork**.
Is not **its masonry of *kiln-fired brick**?"

Gen 11:3	And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.
Gen 11:4	And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Gilgamesh and Hawawa B, Gilgamesh, Enkidu, and the Netherworld, Line 299**:**
"He eats **bread** hard as a **kiln-baked brick**."

Tablet I, 19-21 (quoted prior):
"Study the **foundation** terrace and examine the brickwork. Is not its masonry of kiln-fired brick? And did not ***seven masters lay its foundations**?"

Seven masters may be the same "seven *sages*" in Plato's dialogue[7] and the number associated with *earth*—the very *base* on which it's founded.

It appears out of sync with the other lines/verses—both foundation and foundations are mentioned in the same line. Like earlier seen with the "heavens and the earth" reverting to "the earth and heavens", it could be that initially there was the single foundation until "*seven* masters"

7"The first to report was Critias, who told how his grandfather had met with the Athenian poet and lawgiver Solon, one of the Seven Sages."
<https://www.thoughtco.com/platos-atlantis-from-the-timaeus-119667>

created foundations on which they built a new civilization. The number *seven* figures prominently in TEOG and the Bible.

Tablet XI, Line 149:
“when the **seventh** day arrived”

Enkidu and the Netherworld, Line 217:
“From that **ill-omened day** to the **seventh** day thereafter”

Gen 2:2 And on the **seventh** day God ended his work which he had made; and he rested on the **seventh** day from all his work which he had made.

You would not think that the Bible story of Jericho was related until it’s compared with these other verses:

Jos 6:3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

Jos 6:4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

Jos 6:5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Heb 11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.

Tablet IV, Line 197 (of Humbaba):
"He has not donned (all) of *his* **seven** fearful ***glories**."

Seven "fearful *glories*" is consistent with the seven *angels* in the KJV Book of Revelation who represent God's wrath in the form of seals, trumpets/thunders, bowls/vials. The foundations of the second earth balance on the shoulders of these *seven*:

Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

Rev 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Rev 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Synonyms:

- seven glories
- seven **stars/angels*

Tablet II, Line 39 (Gilgamesh):
"He drank **seven** juglets of beer."

The number seven is prominent in these writings.

Tablet VI, Lines 104 & 105:
"Let the widow of Uruk gather **seven** years of **chaff**"

Gen 41:30 And there shall arise after them **seven** years of **famine**; and all the plenty shall be forgotten in the land of Egypt; and the **famine** shall consume the land;

Tablet II, Line 212:
"He **bolted** the **seven gates** of Uruk"

Here again the word *bolted* implies the idea of a *closed system/borders* —as there are *seven* 'gates' that are tightly sealed.

Jos 6:1 ¶ Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

Seven is the base on which the waters under the firmament are rested.

Gen 4:24 If Cain shall be avenged sevenfold, truly Lamech **seventy** and sevenfold.

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till **seven times**?

Mat 18:22 Jesus saith unto him, I say not unto thee, Until **seven times**: but, Until seventy times seven.

Luk 17:4 And if he trespass against thee **seven times** in a day, and **seven times** in a day turn again to thee, saying, I repent; thou shalt forgive him.

Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having **seven horns** and **seven eyes**, which are the **seven Spirits** of God sent forth into all the earth.

Jhn 1:36 And looking upon Jesus as he walked, he saith, Behold the **Lamb of God**!

This was a big surprise: the '*Lamb of God*' is a term for *Jesus*, and he is depicted here as having *seven* 'horns' and *seven* 'eyes', which are the seven *spirits* "sent forth into all the *earth" (the second earth located in the waters under the firmament).* So when it says, "the *Spirit* of God moved upon the face of the waters" in Genesis 1 it must be referring to these same "seven *spirits*" which is also a *Lamb*. *Horns* represent 'kings' (gods?). It appears to be out of step with the NT (which however the synonymatic-parallelism reveals to a repeat of the OT): Jesus/the Lamb of God is also the person associated with the *throne*, yet does not appear to be an actual person (as shown in Rev 5:6), his names all

being figurative[8]. Rather this person, who appears to be Jesus, seems to be the embodiment of the *seven* masters (Spirits) of *earth/world/dry ground*—which matches TEOG description of the rulers of the waters *under* the firmament. *Seven* is the number associated with the *darkness*, showing up in practically all of the books of the Bible, which in the NT Book of Revelation is a place of judgment.

Rev 15:1 And I saw another sign in heaven, great and marvellous, **seven** angels having the **seven** last plagues; for in them is filled up the wrath of God.

Rev 15:6 And the **seven** angels came out of the temple, having the **seven** plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Rev 15:7 And one of the four beasts gave unto the **seven** angels **seven** golden vials full of the wrath of God, who liveth for ever and ever.

Earth is associated with *sevens* so these verses are decidedly about the waters *under* the firmament. Founded on a base of *sevens*, this earth is the *result* of the god, Enlil's, wrath (more in a later chapter).

8 "Michael is named as the guardian *prince* of Israel", <https://www.academia.edu/44150067/A_Name_Above_Every_Other_Name_Did_we_get_it_wrong>

FIVE

Beauty and the Beasts

Enkidu is a striking figure. At times he seems so much like Gilgamesh that the two appear to be the same person.

Tablet I, Line 174:
"[...] Enkidu, **born** in the **uplands**"

Tablet II, Line 194 (speaking of Enkidu):
"you were **born** and **grew up on the steppe**."

Synonyms: uplands=steppe

Tablet I, Lines 123-125 (Enkidu):
"My father, there is a certain fellow who has **come [from the uplands**]
He is the mightiest in the land, **strength is his**,
Like the force **of heaven**, **so mighty in his strength**"

As in the Bible, TEOG also has the *synonymy-tautology* feature; albeit it's not as pronounced as the KJV but unmistakable nonetheless:

- *mightiest* in the land, *strength* is his
- so *mighty* in his *strength*

Tablet I, Lines -110-105:
”Aruru wet her hands,
She pinched off clay, she **tossed it upon the steppe**,
She created valiant Enkidu in the steppe,
Offspring of potter’s clay(Bible), with the force of the hero Ninurta.
Shaggy with hair was his whole body

Tablet I, Lines 106-109:
He was made **lush with head hair, like woman**, [...]
He knew neither people nor inhabited land,
He dressed as animals do.

The Standard Babylonian Version (to the end of this chapter):

“of Ninurta himself. His body was rough, he had **long hair like a woman's**; it waved like the hair of Nisaba, the goddess of corn. **His body was covered with matted hair** like Samugan's, the god of cattle.”

- lush with head hair, like woman
- long hair like a woman’s

If we look at the story of Samson in the KJV (OT), there may be subtle parallels to Enkidu and the harlot Shamhat:

Jdg 16:17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

Jdg 16:19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

Tablet II, Line 42 (of Enkidu):
"He treated **his hairy body** with water"

Another parallel story appears in the KJV Old Testament:

2Ki 1:8 And they answered him, *He was* an hairy man, and girt with a girdle of leather **about his loins**. And he said, It *is* Elijah the Tishbite.

Speaking of Gilgamesh:

Tablet III, Line 68:
"May **his loins be girded**, his arms [strong]"

Still-another person of Bible renown is described similarly and found in the *New Testament,* OT Elijah incarnate:

Mat 3:4 And the same John had his raiment of camel's hair, and a leathern girdle **about his loins**; and his meat was locusts and wild honey.

Mar 1:6 And John was clothed with camel's hair, and with a girdle of a skin **about his loins**; and he did eat locusts and wild honey;

- his loins be girded (TEOG)
- girt with a girdle of leather about his loins (KJV OT)
- a leathern girdle about his loins (KJV NT)
- a girdle of skin about his loins (KJV NT)

synonymous:

- a leathern girdle
- a girdle of skin

= the skin of an *animal* (leather).

Still-another Biblical figure is described in the same fashion:

Gen 25:25 And the first came out red, all over like an hairy garment; and they called his name **Esau**.

Gen 25:27 And the boys grew: and **Esau** was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

the *hunter encounters Enkidu
Tablet I, Lines 133-117:
"A **hunter**, a trapping-man"

Mal 1:3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the **wilderness**.

Esau's *mountains are a waste for the *dragons, of the w*ilderness* (second earth).

'Mother, last night I had a dream. I was full of joy, the young heroes were round me and I walked through the night under the ***stars of the firmament,** and one, **a meteor of the stuff of Anu, fell down from heaven**.

Rev 9:1 And the fifth angel sounded, and I saw **a star fall from heaven** unto the earth: and to him was given the key of the bottomless pit.

Rev 2:28 And I will give him the **morning star**.

Rev 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and **morning star**.

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou **cut down to the ground**, which didst weaken the nations!

- seven stars (previous chapter)
- a star
- stars of the firmament
- morning star
- son of the morning

- fell down from heaven
- a star fall from heaven
- cut down to the ground

In "Missing Pieces of the Bible: Lost Books Fill-in the Blanks Updated Version" and my paper[9] I describe the one who *fell from

9"Is the Name 'Jesus' the Correct Interpretation of "The Name Which Is Above Every Name (Philippians 2:9)?, <wesseldawn.academia.edu/research>

heaven with his brood of malcontents. These were the angels/stars (gods) who went down upon Mt. Hermon in the days of old—they and their offspring (giants) being cursed.

I tried to lift it but it proved too heavy. All the people of Uruk came round to see it, the common people jostled and the nobles thronged to kiss its feet; and to me its attraction was like the love of woman. They helped me, I braced my forehead and I raised it with thongs and brought it to you, and you yourself pronounced it my brother.' Then Ninsun, who is well-beloved and wise, said to Gilgamesh, '**This *star of heaven** which **descended like a meteor from the sky**;

> **Tablet I**, Line 247 (speaking of Enkidu):
> "There were **stars of heaven** around me,
> Like **the force of heaven,** something **kept *falling upon me**"

which you tried to lift, but found too heavy, when you tried to move it it would not budge, and so you brought it to my feet; I made it for you, ***a goad* and spur**,

Ecc 12:11 The **words of the wise** *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

and **you were drawn as though to a woman**.

> **Tablet I**, Line 273:
> "You will fall in love with him and caress him like a woman"

This is the strong comrade, the one who brings help to his friend in his need. **He is the strongest of wild creatures**, the stuff of Anu; **born in the grass-lands and the wild *hills reared him** (Enkidu);

Tablet I, Line 127:
"Constantly **feeding on grass** with **beasts**"
Tablet I, Line 154:
"Constantly **feeding on grass** with **his beasts**"

Tablet II, Lines 80-83:
"[**Ate] the springtime [grass**]"

when you see him you will be glad; you will love him as a woman and he will never forsake you. This is the meaning of the dream.' Gilgamesh said, 'Mother, I dreamed a second dream. In the streets of strong-walled Uruk there lay an axe**;** the shape of it was strange and the people thronged round. I saw it and was glad. I bent down, deeply drawn towards it; I loved it like a woman and wore it at my side.' Ninsun answered, **'**That axe, which you saw, which drew you so powerfully like love of a woman, that is the comrade whom I give you**,** and **he will come in his strength** (Enkidu) **like one of the host of heaven** (stars)

Earlier Enkidu was described "like the force *of heaven*". He born in the *uplands*, which means that he had attributes of the gods and then "turned into a man", making him like Gilgamesh (2/3rds god and 1/3rd man).

1Ki 22:19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the **host of heaven** standing by him on his right hand and on his left.

and eats grass;

Tablet I, Line 110:
"He **fed on grass** with ***gazelles**"

Ninsun is a gazelle:

Tablet VIII, Line 3:
"Enkidu my friend, **your mother the gazelle**"

Sng 2:9 My beloved is **like a roe or a young hart**: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

Sng 2:17 Until the day break, and the shadows flee away, turn, my beloved, and be thou **like a roe or a young hart** upon the mountains of Bether.

synonyms:

- gazelle(s)
- roe
- hart

he ranges through your land and comes down to the wells. I am afraid and dare not go near him. He fills in the pits which I dig and tears up-my traps set for the game; **he helps the beasts** to escape and now they slip through my fingers.

Job 5:23 For thou shalt be in league with the stones of the field: and **the beasts of the field** shall be at peace with thee.

Job 40:20 Surely the mountains bring him forth food, where all **the beasts of the field** play.

Synonymous:

- *stones* of the field
- *beasts* of the field

Eze 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of **the stones** of fire.

Synonymous:

- the stones of *the field*
- the stones of *fire*

Psa 104:20 Thou makest darkness, and it is night: wherein **all the beasts** of the forest do creep *forth*.

Mar 1:13 And he was there **in the wilderness** forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

- beasts of the field
- beasts of the *forest
- wild beasts/the angels

His father opened his mouth **and said to the trapper**, 'My son, **in Uruk lives Gilgamesh**; no one has ever prevailed against him, he is strong as a ***star from heaven**.

- hunter/trapper

Job 38:7 When the **morning stars** sang together, and all the sons of God shouted for joy?

Synonymy:

- morning stars sang together
- sons of God shouted for joy

Gilgamesh is "strong as a **star* from heaven" and Enkidu is both a *star* and a *force* "from heaven", previously included among the "*host* of heaven". This puts Enkidu is on equal footing as Gilgamesh (and Jesus).

Go to Uruk, find Gilgamesh, **extol the strength of this <u>wild man</u>**.

Gen 16:11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Gen 16:12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

- wild man
- wild beasts (Tablet 1, Line 142)
- wild hills
- wild creatures

Ishmael, as so many others in the Bible, is "a wild man" and similar to descriptions in TEOG—as in one character rather than many distinct individuals. *This marks the end of this portion of the Standard Version.*

SIX

Weapon of War

Gilgamesh wields a strange weapon forged in the steppe/uplands and ready for battle.

Tablet I, Lines, 178-286:
"Mother, I had a second dream.
An axe was **thrown down in a street of ramparted Uruk**,
They were crowded around it"

Tablet I, Lines 279-280:
"**The axe** was thrown down on a street in ramparted Uruk,
They were crowding around it"

> **Standard Version**:
> "In the streets of strong-walled Uruk there lay an **axe; the shape of it was strange** and **the people thronged round**."

Tablet II, Line 74-76:
"**Enkidu** was walking in front [...]
When he **entered the street of ramparted Uruk**,
A multitude crowded around him."

Tablet I, Line 291:
"My son, **the axe** you saw **is a man.**"
Tablet V, Line 127 (Gilgamesh speaking of Enkidu):
"He raised **the axe <u>at his side</u>**"

Tablet VII, Line 15 (Gilgamesh speaking of Enkidu):
"I would have **raised my axe**, I would have cut you down."

Tablet VII, Line 24 (Shamash gave to Gilgamesh):
"He gave me **the weapon** [to kill Humbaba]."

Gilgamesh and Hawawa A, Line 61:
"He had cast there a... and **a battle-axe**, the "**Weapon** of Bravery"."

> **The Gudam Epic**, Line 170:
> "Then (Gilgamesh) smote the bull on its head with **the axe** weighing ***seven** talents"

Enkidu is therefore the axe weighing *seven* talents.

Gilgamesh and Hawawa A, Line 109:
"(Enkidu's) **call to battle** enveloped (Gilgamesh) like ***a woolen garment**."

Tablet II, Lines 26 & 27:
"This fellow **how like Gilgamesh in stature**,
In stature tall, proud as a **battlement**."

- battle-axe
- call to battle
- battlement

Job 38:9 When I made the cloud the garment thereof, and **thick darkness** a swaddlingband for it,

Thick darkness is a *swaddlingband* (a wrapping, if you will) around "the *cloud* the garment" – to me like a *fortification*. In the Bible, *swaddling* is in the sense of to 'wrap with strips', as Jesus was seemingly wrapped in strips of linen at both his birth and burial. The base meaning of swaddling however is rend/tear – which may be in the sense of giving birth, or, metaphorically, to rend in the sense of separation/division.

Luk 2:7	And she brought forth her firstborn son, and wrapped him in **swaddling** clothes, and laid him in a manger; because there was no room for them in the inn.
Luk 2:12	And this *shall be* a sign unto you; Ye shall find the babe wrapped in **swaddling** clothes, lying in a manger.

- a woolen garment
- a swaddlingband
- swaddling clothes

Exo 10:22	And Moses stretched forth his hand toward heaven; and there was a **thick darkness** in all the land of Egypt three days:
Exo 20:21	And the people stood afar off, and Moses drew near unto the **thick darkness** where God *was*.
1Ki 8:12	Then spake Solomon, The LORD said that he would dwell in the **thick darkness**.
2Ch 6:1	Then said Solomon, The LORD hath said that he would dwell in the **thick darkness**.

God's dwelling is thick *darkness* – which is really saying that the abode of this particular 'LORD' is a secondary and separated place from the initial foundation waters. Meaning that this is not *the* God in the usual interpreted sense, but rather a 'god of the thick darkness', or, 'a god who lives in the darkness'.

Deu 4:11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and **thick darkness**.

Deu 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the **thick darkness**, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Gilgamesh and the Bull of Heaven, Line 87:
"***It covered [heaven and earth]** like **a woolen cloak**, like **a *linen cloth** it spread over them!"

The Death of Gilgamesh, Line 95:
"[...] there where the **linen-clad** priestess lies"

synonymous:

- a woolen garment
- a woolen cloak
- a linen cloth
- linen-clad
- swaddlingband
- swaddling clothes
- thick darkness

One gets the impression of there being high standards in this place, though at times, Gilgamesh and Enkidu sometimes seem to show less than desirable traits.

Tablet XI, Lines 258, 262, 265 & 267:
“Have him wash out his filthy hair with water, **clean as snow**, [...]
Have him put on **rainment** worthy of him. [...]
Let his ***garments stay spotless, fresh and new**. [...]”

Ecc 9:8 Let thy garments be always **white**; and let thy head lack no ointment.

Lam 4:7 Her Nazarites were purer than snow, they were whiter than **milk**, they were more ruddy in body than rubies, their polishing *was* of sapphire:

Tablet VI, Line 3 (Gilgamesh):
“He threw off his filthy clothes, **he put on clean ones**.”

To “remove filthy clothes” and put on garments/cloak/rainment that are “spotless, fresh and new/clean ones (white/whiter than milk)”, alludes to the *covering* of *wisdom* (white garments/linen), the *virtuous wife* of Proverbs 31[10].

Rev 19:8 And to her was granted that she should be arrayed in fine linen, **clean and white**: for the fine linen is the righteousness of saints.

10 *She makes fine linen*, and sells it; and delivers girdles unto the merchant. *Strength and honor are her clothing*; and she shall rejoice in time to come. *She opens her mouth with wisdom...*”
<https://www.academia.edu/71850901/The_Proverbs_31_Virtuous_Wife_Literal_or_Allegory_2015>

Synonymous:

- white
- clean as snow
- purer than snow
- whiter than milk
- clean and white

Tablet II, Lines 6-15:
"You are handsome, Enkidu, **you are become like a god, [...]** Let me lead you to ramparted Uruk [...] the place of Gilgamesh [...] **you [are just like him]** You will love him like your own self**."**
Enkidu is seemingly portrayed as subordinate to Gilgamesh—but is like Gilgamesh in every way. It could very well be that the god Enki in TEOG is the short form of Enkidu.

Tablet II, Lines 42-49:
"The **herdsmen, the great gods, lay down to sleep**.
Enkidu was their watchman, a wakeful man"

Why is *Enkidu* the watchman for the *great gods* (herdsmen/shepherds), and why is he the only one *awake*? Enkidu must have access to the place where the gods dwell, meaning that he had a form like the gods. And why Enkidu and not Gilgamesh?

Why do the gods slumber—or is it a metaphorical kind of sleep? Adam was put into a *deep* sleep and it means "be unaware". Was Adam the first god-man to fall into the shadow of thick darkness?

Isa 21:11 The burden of Dumah. He calleth to me out of Seir, **Watchman**, what of the night? **Watchman**, what of the night?

Isa 21:12 The **watchman** said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

Gen 2:21 And the LORD God caused a deep **sleep** to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, **knowing good and evil**.

Greek mythology lists a collection of demigods—Hercules (two thirds god, one third human) being the very essence of the god-men of the TEOG, Gilgamesh and Enkidu:

Tablet II, Lines 80-85:
"**He is like Gilgamesh in build**,
Though shorter in stature, **he is stronger in frame**. [...]
He must have **nursed on the milk of *wild beasts**.

Isa 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the **milk**, *and* drawn from the breasts.

Isa 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and **milk** without money and without price.

Gilgamesh was *wise* (had wisdom/understanding/knowledge). Just like him, Enkidu too nursed on the *milk of the gods*. Milk is the food for babes, so to drink it in the uplands/steppe means that Enkidu was fed the beginning of *wisdom* (KJV):

1Pe 2:2 As newborn **babes**, desire the sincere milk of the word, that ye may grow thereby:

The Song of songs is so beautifully poetic, so much more than rhyme. As Enkidu, King Solomon fed on the knowledge of the gods:

Sng 5:1 I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with **my milk**: eat, O friends; drink, yea, drink abundantly, O beloved.

SEVEN

The Antediluvians

Atlas was the patron god of the ancient Atlanteans—builders of the illustrious city of Atlantis. He was leader of the Titan rebellion against Zeus (Gilgamesh warring against Humbaba?). Atlas and his followers failed in their quest, he condemned to hold up the *sky* (later depictions show him holding up the *earth*). Plato's account of Atlantis is the only known record of its existence 9,000 years before Plato's time (Drye, 2021): "Plato told the story of Atlantis around 360 B.C. The founders of Atlantis, he said, were half god and half human. They created a utopian civilization and became a great naval power. Their home was made up of concentric islands separated by wide moats and linked by a canal that penetrated to the center."[Atlantis]

It sounds so much like the fabled Norse city of Asgard.

While it's not inconceivable that an earthquake could cause an ancient city to fall into the sea, TEOG tells a far stranger tale:

Tablet XI, Lines 10-13:
"And **a mystery of the gods** I will tell you.
The **city Shuruppak**, a city you yourself have knowledge of,
Which once was set on the [bank] of the Euphrates,
That aforesaid ***city was ancient and gods once were within it**."

A notable *city* is in the Book of Revelation, one built on **seven* hills (*Wise Men, Angels and The Time of Trouble*). Jerusalem falls into that category (not to be construed in any way as anti-Semitism, but merely a historical point).[11]

Rev 18:10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Rev 18:18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

Other writings like the Pseudepigraphal Books of Adam and Eve, Book of Enoch, and more, help us to get a more rounded picture—but it was TEOG that really narrowed things down for me. It tells a singular story of a race of giants (part god—part human) who existed prior to the darkness coming into existence. In the Bible Noah is a *man* who receives favor from God, in the TEOG later being granted immortality. However, in the Bible generations list, Noah was *pre*-flood (Adam being the very first)—which means that Utanaphishtim/Noah too was one of the giants.

FRAGMENT OF THE BOOK OF NOAH, CHAPTER CVI. Lines 1-11:
"And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son. **And his body was *white as snow** and ***red as the blooming of a rose**, and the hair of his head and his long locks were ***white as wool**, and his eyes beautiful. And **when he opened his eyes, he**

11 "But strange as it may seem, the City of Jerusalem as it existed in the time of Christ was also reckoned to be the 'City of Seven Hills'. This fact was well-recognised in Jewish circles… " <www.askelm.com/prophecy/p000201.htm>

lighted up the whole house like the sun, and the whole house was very bright. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness. And his father Lamech was afraid of him and fled, and came to his father Methuselah. And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and **resembling the sons of the God of heaven**; and his nature is different and **he is not like us**, and **his eyes are as the rays of the sun, and his countenance is glorious**. And it seems to me that **he is not sprung from me but *from the angels***..."

The Sumerian Kings lists the names of the *antediluvian* (before the flood) kings:[12]

After the kingship descended from heaven, the kingship was in Eridu.
In Eridu, Alulim became king; he ruled for 28,800 years.
Alalgar ruled for 36,000 years.
Two kings; they ruled for 64800 years.

Then Eridu fell and the kingship was taken to Bad-tibira.
In Bad-tibira, Enmen-lu-ana ruled for 43,200 years.
Enmen-gal-ana ruled for 28,800 years.
The divine Dumuzi, the shepherd, ruled for 36,000 years.
Three kings; they ruled for 108,000 years.

Then Bad-tibira fell and the kingship was taken to Larak.
In Larak, En-sipad-zid-ana ruled for 28,800 years.
One king; he ruled for 28,800 years.

Then Larak fell and the kingship was taken to Sippar.
In Sippar, Enmen-dur-ana became king; he ruled for 21,000 years.
One king; he ruled for 21,000 years.

12 <https://www.livius.org/sources/content/anet/266-the-sumerian-king-list/>

Then Sippar fell and the kingship was taken to Šuruppak.
In Šuruppak, Ubara-Tutu became king; he ruled for 18,600 years.
One king; he ruled for 18,600 years.

Five cities; eight kings ruled for 385,200 years.
Then the Flood swept over.

The list in KJV language:

KJV Bible: Pre-Flood
(chronological order of male genealogy)

Adam

Seth

Enos

Cainan

Mahalaleel

*Jared: his grandchildren were on the mountain (just below Paradise, and then later enticed to the lower regions by Cain's descendants).

Enoch

Methusalah

Lamech

Noah: the Flood

TEOG is the tale of a world before time—the entire story is about the realm of the gods, parts of which the demigods inhabited before the flood weapon was unleashed upon them. These supermen/women were the *kingship* that "*descended* from *heaven*". After Adam and Eve had children, the full gods of the steppe lusted after some of those females and produced children by them. Those children were the *giants* mentioned in Genesis Chap. 6, retaining the 2/3rd's god element from their full god fathers (sons of god/stars), while still being 1/3rd human by their mothers. Think of it as being able to exist in two states—prior to

his physical death there were few limitations to where Gilgamesh could travel in the uplands when he was seeking immortality. He could not however visit the "heaven of heavens" because one must be fully immortal—and the reason for his quest. As he was *part* god he could visit the uplands, but being also part human was destined to die and fall into the Netherworld.

Jared's offspring were said to be the last to live on the very *upper* mountain (Books of Adam and Eve/Enoch). Whatever that place was—it was before the division. Four progressively lower dimensions appear to be represented in TEOG and Bible: heaven (residence of the gods) uplands/steppe (the demigods), lower uplands (between steppe and earth?) and the Netherworld (lowest Aeon).

The pre-Flood was all about gods, a different race of children produced by Adam and Eve, and the giants who were a mix of both. It's the premise we find in the KJV Book of Genesis, Chapter Six. It states "of men" but again, these people were pre-flood, so, not like us.

Gen 6:4 There were **giants in the earth** in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

giants = *mighty* men (Gilgamesh and Enkidu)

The Book of Enoch Chapter VI:
"And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And **the angels, the children of the heaven, saw and lusted after them, and said to one another: Come, let us choose us wives from among the children of men and beget us children**.' 3. And Semjaza, who was their leader, said unto

them: 'I fear you will not indeed agree to do this deed, and I alone shall have to pay the penalty of great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' 5. Then sware they all together and bound themselves by mutual imprecations upon it. 6. And they were **in all two hundred; who descended in the days of Jared on the summit of Mount Hermon**, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Semiazaz, their leader, Arakiba, Rameel, Kokabiel, Tamiel, Ramiel, Danel, Ezequeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel."

The Book of Enoch Chapter 7:
"And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. and they became pregnant, and **they bare great giants**, whose height was three thousand ells: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. **The giants turned against them and devoured mankind**. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one anothers flesh, and drink the blood. 6. Then **the earth laid accusation against the lawless ones**."

How is a *giant* distinguished from either a god or a human? They were a *mix,* god *and* human. Gilgamesh was *two parts divine* from his father (Lugalbanda), and *one part human* from his mother (Ninsun). Ninsun was one of the human women who bore a giant by Lugalbanda. It also means that Gilgamesh's father was among the reprobates in the Book of Enoch (rebellious "sons of God" who breached the heaven and

made the *daughters of Adam* pregnant—see also *Missing Pieces of the Bible: Lost Books Fill-in the Blanks Updated Version*). The *giants* were around pre and it seems post flood—the term may not refer to stature necessarily, but to their long lives and special knowledge (wisdom). The demigods though not immortal, had exceptionally long life-spans. *The Book of Giants*[13] definitely shows Gilgamesh being mentioned as one of them:

Book of Giants 4Q531 Frag. 1 3 [. . . **I am a] giant**, and by the mighty strength of my arm and my own great strength 4[. . . any]one mortal, and I have made war against them; but I am not [. . .] able to stand against them, for my opponents 6[. . .] reside in [Heav]en, and they dwell in the holy places. And not 7[. . . they] are stronger than I. 8[. . .] of the wild beast has come, and the wild man they call [me]. 9[. . .] Then Ohya said to him, I have been forced to have a dream [. . .]. Now I know that on [. . .] 11-12[. . .] **Gilgamesh** [. . .]

Book of Giants 4Q530 Col. 2 **concerns the death of our souls**
[. . .] and all his comrades, [and Oh]ya told them what
Gilgamesh said to him"

T**he Book of Enoch, Chapter 10:**
"Then said the Most High, the Holy and Great One spoke, and sent Uriel to the son of Lamech, and said to him: 2. '(Go to Noah) and tell him in my name 'Hide thyself!' and reveal to him the end that is approaching: that the whole earth will be destroyed, and the deluge is about to come upon the whole earth, and will destroy all that is on it. 3. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' 4. And again the Lord said to Raphael:

13 1Q23 Frag. 9 + 14 + 15,5[. . . they begat] giants"
<http://www.gnosis.org/library/dss/dss_book_of_giants.htm>

'**Bind Azazel hand and foot**, and **cast him into the darkness:** and **make an opening in the desert,** which is in Dudael, **and cast him therein**."

- cast him into the darkness
- make an opening in the desert...cast him therein

Isa 13:21 But **wild beasts** of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

5. And place upon him rough and jagged rocks, and **cover him with *darkness**, and let him abide there forever, and cover his face that he may not see light. 6. And on the day of the great judgment he shall be cast into the fire. And **heal the earth which the angels have corrupted**, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. 8. And the whole earth has been corrupted through the works that were taught by Azazel to him ascribe all sin.' And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy 9. the children of fornication and the children of the Watchers (Watchmen) from amongst men (and cause them to go forth): **send them on against the other that they may destroy each other in *battle**: for length of days shall they not have. 10. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for **they hope to live an eternal life, and that each one of them will live five hundred years**.' 11. And the Lord said unto Michael: 'Go, **bind Semjaza and his associates who have united themselves with women so as to have defiled themselves** with them in all uncleanness. 12. And **when their sons have slain one another**, and they have seen the destruction of their beloved

ones, bind them fast for **seventy generations** in the **valleys of the earth**, till the day of their judgment and of their consummation, till the judgment that is forever and ever is consummated. 13. In those days they shall be led off to the abyss of fire: (and) to the torment and the prison in which they shall be confined forever [...] 15. **And destroy all the spirits of the reprobate and the children of the Watchers**, because they have wronged mankind..."

EIGHT

Cedars of Lebanon

The *Forest of Lebanon* is filled with strong cedars, bulls of Bashan. It's within the regions beyond the borders of the world, a time before time.

More of **The Standard Version** is here interspersed with TEOG and KJV quotes:
"The eyes of Enkidu were full of tears and his heart was sick. He sighed bitterly and Gilgamesh met his eye and said,' My friend, why do you sigh so bitterly? But Enkidu opened his mouth and said, 'I am weak, my arms have lost their strength, the cry of sorrow sticks in my throat, I am oppressed by idleness.' It was then that the lord Gilgamesh turned his thoughts to the Country of the Living; **on the Land of Cedars the lord Gilgamesh reflected** (see TEOG Tablet IV, Lines 31 & 39). He said to his servant Enkidu, 'I have not established **my name stamped on bricks** as my destiny decreed; therefore I will go to the country **where the cedar is felled**.

Isa 14:8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, **no feller** is come up against us.

I will set up my name in the place where the names of famous men are written, and where- no man's name is written yet I will wise a monument to the gods. **Because of the evil that is in the land**,

Gen 6:5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only **evil continually**.

we will go to the forest and destroy the evil; for in the **forest** lives Humbaba whose name is "Hugeness", a ferocious **giant** (Humbaba). But Enkidu sighed bitterly and said, 'When I went with **the wild beasts**

Job 40:20 Surely the mountains bring him forth food, where all **the beasts** of the field play.

Job 5:23 For thou shalt be in league with the stones of the field: and **the beasts** of the field shall be at peace with thee.

- beasts of the field
- stones of the field

ranging through the wilderness (lower regions-earth) I discovered the **forest**; its length is ten thousand leagues in every direction. Enlil has appointed Humbaba to guard it and armed him iii **sevenfold terrors**, terrible to all flesh is Humbaba (behemoth/Leviathan). **When he roars** it is like **the torrent of the storm**, **his breath is like fire, and his jaws are death** itself. **He guards the cedars**

Job 40:17 He moveth his tail **like a cedar**: the sinews of his stones are wrapped together.

so well that when the **wild heifer** stirs in the forest, though she is sixty leagues distant, he hears her. What man would willingly walk into that country and explore its **depths**? I tell you, weakness overpowers whoever goes near it: it is not an equal struggle when one fights with Humbaba; he is a great warrior, a battering-ram. Gilgamesh, **the watchman** of **the forest never sleeps.'**

Sng 5:7 The **watchmen** that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

Gilgamesh replied: 'Where is the man who can clamber to heaven? Only the gods live for ever with glorious Shamash, but **as for us men**, our days are numbered, our occupations are **a breath of wind**. How is this, already you are afraid! I will go first although I am your lord, and you may safely call out, "Forward, there is nothing to fear!" Then if I fall I leave behind me a name that endures; men - will say of me, "Gilgamesh has fallen in fight with ferocious Humbaba." [...] **The Epic Of Gilgamesh 8** the quay of Uruk. Grant, I beseech, your protection, and let the omen be good.' Glorious Shamash answered, 'Gilgamesh, you are strong, but what is the Country of the Living to you? 'O Shamash, hear me, hear me, Shamash, let my voice be heard. Here in the city man dies oppressed at heart, man perishes with despair in his heart. I have looked over the wall and I see the bodies floating on the river, and that will be my lot also. Indeed I know it is so, for whoever is tallest among men cannot reach the heavens, and the greatest cannot encompass the earth. Therefore I would enter that country: because *I have not established my name **stamped on** *brick as my destiny decreed*, I will go to the country where **the cedar** is cut.

Tablet VII, Line 84:
"May **brambles and thorns** flay your feet,"

Jdg 9:14 Then said all the trees unto **the bramble**, Come thou, *and* reign over us.

Jdg 9:15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the **cedars of Lebanon**.

Psa 29:5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the **cedars of Lebanon**.

Psa 104:16 The trees of the LORD are full *of sap*; the **cedars of Lebanon**, which he hath planted;

Isa 2:13 And upon all the **cedars of Lebanon**, *that are* high and lifted up, and upon all the oaks of Bashan,

bramble = *+thornbush: is further evocative of the story of Moses' "*burning* bush".

Strong's Definitions [?] (Strong's Definitions Legend)

אָטָד 'āṭād, aw-tawd'; from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn):—Atad, bramble, thorn.

Brown-Driver-Briggs Lexicon [?] (Jump to Scripture Index)

STRONGS H329: Abbreviations

† אָטָד **noun masculine** Judges 9:15 **bramble, buck-thorn** (compare Che Psalm 58:10) (*rhamnus*, Arabic أَطَد Assyrian *eṭidu* see Dl[W, No. 153], Aramaic אַטְדָּא אָטְדָּא compare Löw[No. 15]) contracted עֵצִים Judges 9:14, 15 (twice in verse) (personified, in fable); Psalm 58:10 as fuel (in figurative, compare Che); גִּבְעֹן הָאֲ, noun, of a location, Genesis 50:10, 11 (see H1637 גֹּרֶן & H67 אבל מצרים).

Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database.
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The KJV translates Strong's H5572 in the following manner: bush (6x).

Outline of Biblical Usage [?]

I. a bush, thorny bush
  A. the burning bush of Moses
  B. perhaps a blackberry bush

Exo 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a **bush**: and he looked, and, behold, the **bush** burned with fire, and the **bush** *was* not consumed.

I will set up my name where the names of famous men are writt**en**; and where no man's name is written I will raise a monument to the gods.' The tears, ran down his face and he said, '**Alas, it is a long journey that I must take to the Land of Humbaba**. If this enterprise is not to be accomplished, why did you move me, Shamash, with the restless desire to perform it? How can I succeed if you will not succour me? If I die in that country I will die without rancour, but if I return I will make a glorious offering of gifts and of praise to Shamash.' So Shamash accepted the sacrifice of his tears; like the compassionate man he showed him mercy. He appointed strong allies for Gilgamesh, sons of one mother, and stationed them in the mountain caves. The great winds he appointed: the north wind, the whirlwind, the stone and the icy wind, the tempest and the scorching wind. Like ' **vipers, like *dragons, like a scorching fire, like *a serpent* that *freezes the heart**, **a *destroying flood** and **the lightning's fork**,

2Sa 22:15 And he sent out arrows, and scattered them; **lightning**, and discomfited them.

such were they and Gilgamesh rejoiced. He went to the forge and said,..'I will give orders to the armourers; **they shall cast us our**

weapons while we watch them.' So they gave orders to the armourers and the craftsmen sat down in conference. They went into the groves of the plain and cut willow and box-wood; they cast for them axes of nine score pounds, and great swords they cast with blades of six score pounds each one, with pommels and hilts of thirty pounds. **They cast for Gilgamesh the axe 'Might of Heroes'** and the bow of Anshan; and Gilgamesh was armed and Enkidu; and the weight of the arms they carried was thirty score pounds. The people collected and the counsellors in the streets and in the market-place of Uruk; **they came through the gate of seven bolts** and Gilgamesh spoke to them in the market-place: 'I**, Gilgamesh, go to see that creature of whom such things are spoken, the rumour of whose name fills the world. I will conquer him in his cedar wood** and show the strength of the sons of Uruk, all the world shall. know of it. I am committed to this enterprise: **to climb the *mountain,**

> **Tablet IV**, Lines 25 & 31:
> "The ***mountain** fell [upon us], [...]
> My friend, **the mountain** you saw **is Humbaba**"

to cut down the cedar (Humbaba), and leave behind me an enduring name.' The counsellors of Uruk; the great market, answered him, 'Gilgamesh, you are young, your courage carries you too far, you cannot know what this enterprise means which you plan. We have heard that Humbaba is not like men who die, his weapons are such that none can stand against them; the forest stretches for ten thousand leagues in every direction; who would willingly **go down to explore its depths**? As for Humbaba, when **he roars it is like the torrent of the storm, his breath is like fire and his jaws are death itself.**

> **Tablet V**, Line 25:
> "**Two cubs** are [stronger] than ***a mighty lion**"

*The two *cubs* are Gilgamesh and Enkidu, the *mighty lion,* Humbaba.

End of The Standard Version.

NINE

Giant Bull Trees

The giants have many names in the TEOG, Bible and other writings, often being portrayed as raging *bulls*:

Tablet I, Line 31, Line 63 (of Gilgamesh):
"Heroic offspring of Uruk, **a charging *wild bull**."

Gilgamesh and the Bull of Heaven (lines 72-73):
"Because of that **great bull** he let loose in Uruk,
Because of that **great bull Gilgamesh** let loose [...] Uruk"

Tablet I, Line 77:
"Lording it like **a wild bull,** his head thrust high."

Tablet IV, Lines 174:
"I was grasping **a wild bull** of the **steppe**! [...]

The immediate reference speaks of Humbaba, but Enkidu was also of the steppe!

Tablet 1V, Lines 182-183:
"The **wild bull** was no enemy at all,
The **wild bull** which you saw **was Shamash**, the protector."

Enkidu did not just dress like a *beast* from the steppe (of the field) and feed on milk and grass of the uplands—he too was a wild bull.

Tablet, IV, Line 200 (speaking of Gilgamesh and Enkidu):
"They charged forth **like wild bulls**"

Isa 51:20 Thy sons have fainted, they lie at the head of all the streets, as a **wild bull** in a net: they are full of the fury of the LORD, the rebuke of thy God.

The *bull* represents the first sign of the ancient Mesopotamian zodiac, "The Great Bull of Heaven", being the constellation *Taurus*. But why did Gilgamesh turn on Humbaba in the first place?

The *goddess* Ishtar wished to have Gilgamesh for a husband and baits him with finery:

Tablet VI, Line 7:
"Come, Gilgamesh, you shall be my **bridegroom**![14]"

Psa 19:5 Which *is* as a **bridegroom** coming out of his chamber, *and* rejoiceth as a strong man to run a race.

Isa 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a **bridegroom** decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

14 "KJV bridegroom", <https://www.blueletterbible.org/search/search.cfm?Criteria=bridegroom&t=KJV#s=s_primary_0_1>

Tablet VI, Lines 10-11:
"I will ready for you **a chariot of lapis and gold**,
With **golden wheels and fittings of gemstones**."

Psa 68:17 The **chariots** of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*.

Zec 6:1 And I turned, and lifted up mine eyes, and looked, and, behold, there came four **chariots** out from between two mountains; and the mountains *were* mountains of brass.

Rev 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of **chariots** of many horses running to battle.

Exo 15:4 Pharaoh's **chariots** and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Gilgamesh spurns Ishtar and she seeks revenge:

Tablet VI, Lines 94-95:
"Well then, Father, pretty please, **the Bull of Heaven**,
So I can kill Gilgamesh on his home ground"

home ground = uplands/steppe

Tablet VI, Line 151:
"That bully Gilgamesh who demeaned me, **he's killed the Bull of Heaven**!"

Gilgamesh resembles Humbaba and Shamash, and Humbaba seems like Enkidu. Do these clever writings appear designed to mislead? Again, the stories give the illusion of chronology—all the bulls seem unique. However, when the stories are compared alongside each other it looks like one narrative retold in different ways.

Tablet V, Lines 70-74:
"O Gilgamesh, spare my life
Let me dwell here for you [as your...]
Say however many trees you [require...]
For you I will guard **the myrtle wood** [...]
"**Trees**, the pride of [your...] palace."

Eze 31:16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the **trees of Eden**, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

Eze 31:18 To whom art thou thus like in glory and in greatness among the **trees of Eden**? yet shalt thou be brought down with the **trees of Eden** unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

Tablet VII, Lines 7-8 (seems to refer to Humbaba as the door):
"Till I beheld **a lofty cedar** [...]
No rival had **your tree [in the forest** ...]."

Eze 31:9 I have made him fair by the multitude of his branches: so that all the **trees of Eden**, that *were* in the garden of God, envied him.

Synonyms:

- many trees
- trees the pride of your palace
- your tree in the forest
- trees of Eden

Eze 31:4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the **trees of the field**.

Eze 31:5 Therefore his height was exalted above all the **trees of the field**, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

Synonyms:

- lofty cedar
- myrtle wood

- your *tree* in the forest (Lebanon)
- *trees* of Eden
- *trees* of the field

Tablet V, Lines 158-160:
"Who else could cut through **this forest of trees**?
My friend, **we have felled the lofty cedar,**
Whose crown once pierced the sky."

"pierced the sky = split the sky/separation?

- forest of trees
- forest of Lebanon

Lam 5:16 The **crown** is fallen *from* our head: woe unto us, that we have sinned!

TEN

Monsters of the Deep

Dragons and monsters are the stuff of legends and science-fiction, scarcely terms usually ascribed to *angels and gods*.

Tablet II, Lines 266-267:
"**Humbaba's** cry is the **roar of a deluge**,
His maw is fire, his breath is death"

Tablet IV, Lines 137-140 and 144-150:
"I saw **the lion-headed monster-bird Anzu** in the **sky**.
He began to descend upon us, like a **cloud**.
He was terrifying, his appearance was horrible!
His maw was fire, his breath death. [...]
The young man you saw was **mighty Shamash**"

The base phrase ("His maw is fire, his breath is death") clearly shows that Humbaba and the *mighty* Shamash, are one and the same, also being the lion-headed monster-bird Anzu.

- lion-headed
- monster-bird

Tablet VII (fragment from Megiddo) Line 129-135:
"There was a certain man, his face was sombre,
His face was like that of **the lion-headed monster-bird Anzu**,
His hands were the **paws of a lion**,
His fingernails were the **talons of an eagle**."

The monster-bird Anzu is both a *lion* and an *eagle*.

In the Book of Daniel, the great king Nebuchadnezzar is driven from men and resides with the *beasts of the field* till *seven* times pass over him.

Dan 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to **eat grass as oxen**, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Dan 4:32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to **eat grass as oxen**, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Dan 4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did **eat grass as oxen**, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

Side topic: "the dew of heaven"

Jacob's father (Isaac) was tricked into giving his firstborn's (Esau's) blessing to his younger son. Jacob took his older brother's birthright ("*the dew of heaven*" and "the fatness of the earth"). This must have been the first earth before the dividing of the waters, which makes all of these stories from Genesis pre-flood and therefore, relatable to ancient mythology:

Gen 27:28 Therefore God give thee of the **dew of heaven**, and the fatness of the earth, and plenty of corn and wine:

Gen 27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the **dew of heaven** from above;

Psa 78:24 And had rained down **manna** upon them to eat, and had given them of the corn of heaven.

Jhn 6:31 Our fathers did eat **manna** in the desert; as it is written, He gave them bread from heaven to eat.

- dew of heaven
- corn of heaven
- bread from heaven

Returning to the main topic of "eat grass as oxen":

Job 40:15 Behold now **behemoth**, which I made with thee; he eateth grass as an ox.

- eat grass as oxen (Nebuchadnezzar)
- eateth grass as an ox (behemoth)

Synonymous and synonymy:

- **His fingernails** were the **talons of an eagle** (Humbaba/monster-bird Anzu)
- his hairs were grown like **eagles' feathers** (Nebuchadnezzar)
- his **nails** like **bird's claws** (Nebuchadnezzar)

Synonyms:

- talons = claws
- fingernails = nails
- eagle = bird

Likenesses between Humbaba, Nebuchadnezzar and behemoth are perceptible.

Dan 4:11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

Dan 4:12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

The great tree (Nebuchadnezzar) is felled and plummets to the realm of the seven masters.

Dan 4:15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the **dew of heaven**, and *let* his portion *be* with the beasts in the grass of the earth:

What *tree* is so big this that provides **shadow* for the beasts of the field? It's quite a different slant from the paper I had written a few years ago where "the shadow of the Almighty" seemed to refer to the Beloved in the garden of Eden.[15]

Sng 2:3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down **under his shadow** with great delight, and his fruit *was* sweet to my taste.

Gilgamesh, Enkidu, and the Netherworld, Lines 39-41:
"**The tree had grown massive**, its bark had not split.
In its base, **a snake** which fears no spell **made its nest**,
In its branches, **the Anzu bird** raised its young,
In its trunk, **a young demoness** made her home."

Synonymy:

- a snake [...] made its nest
- the Anzu bird raised its young
- a young demoness made her home

Gilgamesh promises to make a likeness in honor of Enkidu, which again matches Nebuchadnezzar.

Tablet VII, Line47:
"I will make **your image of gold** beyond measure"

Dan 2:38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this **head of gold**.

15 "Traditionally the fruit was thought to be an apple", "Eve's Metaphorical Apple" <https://wesseldawn.academia.edu/research#drafts>

In TEOG, Gilgamesh seeks out Utanaphishtim/Noah:

Tablet IX, Lines 44, 48:
"The **scorpion monster** called to his wife [...]
The **scorpion monster, the male one**, called out"

Synonyms:

- *monster*-bird Anzu
- scorpion *monster*

Why is Utanaphistim/Noah called a *scorpion* monster?

Deu 8:15 Who led thee through that great and terrible wilderness, *wherein were* fiery **serpents**, and **scorpions**, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

Synonyms:

- fiery serpents
- scorpions

Utanaphishtim/Noah being pre-flood looks to be a god, all of which appear to be referred to in these general terms as *serpents* and *scorpions*, etc. But there is one serpent who stands above the others.

Gilgamesh and Huwawa A, Lines 120-123 (Huwawa=Humbaba):
"But I have seen him and he scared me witless.
The teeth of that warrior are ***dragon teeth**,
His face is **the face of a lion"**

- dragon teeth
- face of a lion

Before he became king, David slew both a *lion* and a *giant* (Goliath):

1Sa 17:37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

- paws of a lion [**Tablet VII** (fragment from Megiddo) Line 129-135]
- paw of the lion
- paw of the bear

Pro 28:15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

A *roaring* lion is in reference to the *serpent* – otherwise known as the devil or Satan in the KJV.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Psa 91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Isa 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the **dragon** that *is* in the sea.

Leviathan is the *piercing* serpent, *crooked* serpent, and, the *dragon* (that is in the *sea)*:

Job 41:15 *His* **scales** *are his* pride, shut up together *as with* a close seal.

Fish scales form a tight (close) seal—nothing gets in or out of Leviathan's belly.

Eze 29:4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy **scales**, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy **scales**.

Gen 3:1 Now **the serpent** was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Isa 30:6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the **viper** and fiery flying serpent, they will carry

Synonyms (and there are more):

- serpent
- adder
- viper
- fiery flying serpent

- piercing serpent
- crooked serpent
- the dragon

Pro 23:32 At the last it **biteth like a serpent**, and stingeth like an adder.

Synonymous:

- biteth like a *serpent*
- stingeth like an *adder*

Enkidu's fate is sealed as Gilgamesh tries to console his friend before Enkidu passes into the Netherworld:

Tablet VIII, Lines 74-75:
"I will settle you in peaceful rest **in that dwelling sinister.**
"**Rulers of the Netherworld will do you homage.**"

Enkidu understands that he must leave the uplands and descend to "earth", the resting place of the dead.

Tablet VII, Lines 130-131 (Enkidu):
"Heaven cried out, **earth** made reply,
I was standing *between them.**"**

*(between them) = possibly again, the idea of a *middle* zone (midway) where the demigods originally dwelled (the uplands/steppe which is just below the heaven of heavens).

Enkidu is pulled *down* to the Netherworld.

Tablet VII, Lines 146-150:
"Holding me fast, **he took me down to the house of shadows**,
the dwelling of hell,
To the house whence **none who enters comes forth**,
On the road **from which there is no way back**,
To **the house whose dwellers are deprived of light**,
Where **dust is their fare** and **their food is clay**."

Tablet VII, Lines 155-156:
"When I entered that **house of dust**,
I saw ***crowns in a heap**"

- house of shadows
- house of dust
- dust is their fare

It was the serpent who deceived Eve in the garden, and then was cast to the ground/earth.

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and **dust shalt thou eat** all the days of thy life:

Gilgamesh mourns Enkidu and prepares libations to the gods to smooth his friends' entrance into the netherworld.

Tablet VIII, Lines 134-135:
"Saying, "May Bibbu, meat carver of **the crowded netherworld**, accept this, **Welcome my friend and walk at his side.**"
Gilgamesh understands that only certain treasures can appease the gods.

Tablet VIII, Lines 142-143:
"He filled a carnelian bowl **with honey.**
He filled a lapis bowl **with butter.**"

Recall earlier that the *chariot* was of lapis.

Job 20:17 He shall not see the rivers, the floods, the brooks of honey and butter.

Tablet I, Line 12:
"The lustrous **treasury** of hallowed Eanna!"

Tablet IX, Lines 120-131:
"[...] green chlorite, **coral**, **rubies** [...] of **red stone**, [...], carob of green stone, agates, hematite, amber (yellow stone), [...] turquoise [...] and cowrie shells.

Job 28:18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

Synonyms:

- red stone
- rubies

Tablet IX, Lines 116-119:
"The carnelian bore its **fruit**,
Like bunches of grapes dangling, lovely to see,

The **lapis** bore foliage,
Fruit it bore, a delight to behold."

Sng 2:3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his **fruit** *was* sweet to my taste.

Tablet I, Lines 41-43:
"Traversing the ocean, the vast sea, to the sun's rising,
Exploring the furthest reaches of the earth,
Seeking everywhere for eternal life"

Looking for wisdom, Gilgamesh seems to treat lightly the very thing that he seeks. It's as if he both desires and rejects the prize.

Tablet X, Line0190-191 (Ur-Shanabi to Gilgamesh):
"**You have smashed the Stone Charms**, you have [**thrown them into the *channel**] **The Stone Charms are smashed** [...]"

Tablet X, Lines 189-195:
"**The *Stone* Charms**, Gilgamesh, **are what carry me**,
Lest I touch **the waters of death**,
***In your fury you have smashed them**,
The Stone Charms, they are what I had with me **to make the crossing**!"

Only the *Stone Charms* can make the passage across *the waters* "of death" (the waters under the firmament), so why does Gilgamesh act so irreverently? Too, the phrase, ***"In your fury you have smashed them**" is undeniably a version of the Bible tale of Moses when in the heat of the moment he broke **the stone *tables** (written as *tables* in the Tanakh and KJV but called *tablets* in all Bible-religious circles)[16]

16 "...the Gesenius Hebrew-Chaldee Lexicon translates *tablets* as *little balls of gold* (possibly strung together in necklace fashion)."
fashion<https://www.academia.edu/53807510/The_Moses_Tables_2015>

- the *Stone* charms
- tables of *stone*

Exo 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, **tables of stone**, written with the finger of God.

Exo 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger **waxed hot**, and he cast the tables out of his hands, and brake them beneath the mount.

Like Gilgamesh, Moses seems double-minded about the stones. Both versions of the story seem to be missing something—the stones were cast off seemingly in a violent act of frustration. What initially made the stones worth the energy to acquire, but afterwards cast off as being altogether offensive?

Tablet XI, Lines 280-290:
"Gilgamesh, you have come here spent with exertion,
What shall I give you for your homeward journey?
I will reveal to you, O Gilgamesh, ***a secret matter**,
There is **a certain plant**, **its stem is like a thornbush**,
Its thorns, like **the wild rose**, will **prick [your hand**].
If you can secure **this plant**, [...]"

Sng 2:1 I *am* **the rose of Sharon**, *and* the lily of the valleys.

- the wild *rose*
- the *rose* of Sharon

Tablet XI, Line 299-300:
"Ur-Shanabi, **this plant is cure for heartache**.
Whereby **a man will regain his stamina**"
- a certain plant
- this plant is cure for heartache

Utanaphistim/Ur-Shanabi revealed to Gilgamesh a *secret matter*. The rose plant (*thorn*bush) shows the way to the crossing place. To be stung by the thorn of the rose that is in Sharon is to gain wisdom. Gilgamesh must go down to the Netherworld to retrieve the plant—but how did wisdom get down there?

Tablet XI, Line 304:
"I myself will eat it and return to my carefree youth"

Tablet XI, Lines 291-295:
"No sooner had Gilgamesh heard this,
He **opened a shaft**, (***flung away his tools**].
He tied **heavy stones [to his feet],**
They pulled him down to the water depths [...]"

Synonymy:

- smashed the Stone Charms
- flung away his tools

Exo 15:5 The depths have covered them: they **sank into the bottom** as a stone.

Job 41:24 His heart is as firm as a stone; yea, as hard as a piece of **the nether *millstone***.

Rev 18:21 And a mighty angel **took up a stone like a great millstone**, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Tablet XI, Line 297:
"He **cut the heavy stones** [from his feet],
The **sea cast him up** on his home shore."
Gilgamesh cuts away the heavy stones and *rises back* to the uplands/steppe ("*the sea cast him up on his home shore*"). Here again are parallels to Jonah's story in the Bible:

Jon 2:10 And the LORD spake unto **the fish**, and it vomited out Jonah upon the dry *land*.

Gilgamesh is unable to hold onto the elusive prize.

Tablet XI, Lines 307-310:
"Gilgamesh saw **a pond** whose water was cool,
He went **down into it** to bathe in the water,
A snake caught the scent of the plant,
[**Stealthily**] it came up and **carried the plant away**,
On its way back it **shed its skin**."

Gen 3:13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, **The serpent** beguiled me, and I did eat.

Tablet XI, Line 318 (speaking of Gilgamesh):
"I have done a good deed **for a reptile**."

- snake
- serpent
- reptile

Exo 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it **became a serpent**; and Moses fled from before it.

Moses initially ran from the rod when it changed to a serpent. But then in the desert of Sinai he sets up a pole with *a fiery serpent/serpent of brass* (copper).

Num 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a **pole**: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

Num 21:9 And Moses made a serpent of brass, and put it upon a **pole**, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

- fiery serpent
- serpent of brass

The KJV translates Strong's H5251 in the following manner: standard (7x), ensign (6x), pole (2x), banner (2x), sail (2x), sign (1x).

Outline of Biblical Usage [?]

I. something lifted up, standard, signal, signal pole, ensign, banner, sign, sail
  A. standard (as rallying point), signal
  B. standard (pole)
  C. ensign, signal

How can the serpent be both the malady and the cure? It all seems to suggest trickery, as in gaining something which in the end proved to be false, resulting in the smashing/breaking of the stone charms/tables? And why is Moses appearing as anything less than a patriarch of Israel?

Jhn 6:32 Then Jesus said unto them, Verily, verily, I say unto you, **Moses** gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Once more, everything is topsy-turvy. Really odd is that Hezekiah (son of wicked Ahaz) "did what was *right* in the sight of the LORD" (2 Kings 18:3) by destroying Moses' shrines—undermining Moses' role in Israel's history. This is so very contrary as Moses has always been the one at center stage, the very *lawgiver* of the Covenant from God to his people.

2Ki 18:4 He removed the high places, and brake the images, and cut down the groves, **and brake in pieces** the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

Nehushtan = a thing of brass/copper

Exo 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and **brake them** beneath the mount.

Deu 9:17 And I took the two tables, and cast them out of my two hands, and **brake them** before your eyes.

- of the serpent on the pole: *brake* in pieces
- of the two stone tables: *brake them* beneath the mount

It's evident that Moses' serpent on the pole, the two tables of stone and Utanaphistim's stone charms are one story. It also makes us wonder at the imagery of Jesus also being lifted up on a pole.

ELEVEN

The Oracle

Tablet I, Line 1 & 3**:**
"Gilgamesh, who saw the *wellspring, the foundations of the land"**

To find *wellspring* and "foundations of the land" in the same context is a contradiction of no small proportion. If the waters under the firmament came about by a cataclysmic split, how is it that what is prized in the Heaven of heavens is also in the malformed reflection under the firmament? Or, is this too a distortion caused by the glass sea?

Pro 16:22 Understanding *is* a **wellspring** of life unto him that hath it: but the instruction of fools *is* folly.

Pro 18:4 The words of a man's mouth *are as* deep waters, *and* the **wellspring** of wisdom *as* a flowing brook.

Synonyms and synonymous:

- wellspring (TEOG)
- *understanding* is a wellspring (KJV)

- wellspring of *wisdom* (KJV)
- wellspring *of life* (KJV)

  - wisdom
  - understanding
  - knowledge
  - wellspring

So much is going on in these verses that it needs to be broken down so the finer components are visible. The *metaphorical* aspect of the waters was somewhat evident in the "walls of water", but here there is no doubt. Additionally, this verse is not only figurative, it's a *compound* statement:

- the *words* of a man's mouth are *as* deep waters
- the wellspring of wisdom *as a* flowing brook

  - deep waters
  - a flowing brook

In metaphorical terms it's saying that "deep waters" are "the wellspring of *wisdom/life*" (what a *wise* man *speaks*). It's alluding to the *mysterious* qualities of wisdom (deep waters—not to be confused with "the deep"). Wisdom is prized by gods and demigods alike.

Psa 119:104 Through thy precepts I **get understanding**: therefore I hate every false way.

Pro 4:5 Get wisdom, **get understanding**: forget *it* not; neither decline from the words of my mouth.

Pro 4:7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting **get understanding**.

Pro 16:16 How much better *is it* to get wisdom than gold! and to **get understanding** rather to be chosen than silver!

Tablet I, Lines 2, 4 & 6 (speaking of Gilgamesh)**:**
[...] was wise in all things [...]
Full understanding of it all he gained."
Gilgamesh reminds me of another striking person of ancient times, his treasure thereof fit for kings:

1Ki 10:23 So **king Solomon** exceeded all the kings of the earth for riches and for wisdom.

The gist of the theme of wisdom (to be *wise*)/have understanding (etc.) as it appears across parallel writings is that it purportedly *gives life.*

Synonymous:

- wellspring *of life*
- water *of life*

Tablet I, Line 7 (speaking of Gilgamesh):
"He saw what was **secret** and **revealed what was hidden**"

Dan 1:17 As for these four children, God gave them **knowledge** and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Tablet 5, Line 151
"He opened **the secret dwelling** of **the supreme gods**."

In these writings *wisdom* refers to a *cryptic* characteristic—something that is *hidden*. It's not going to jump off of the pages at us—but is figuratively like looking for buried treasure.

Isa 45:3 And I will give thee the treasures of darkness, and hidden riches of **secret places**, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

Job 15:8 Hast thou heard the **secret** of God? and dost thou restrain **wisdom** to thyself?

1Co 2:7 But we speak the **wisdom** of God in a mystery, *even* the **hidden** ***wisdom***, which God ordained before the world unto our glory:

Wisdom is therefore the *secret* (of God) –prized *knowledge*—a foremost theme of TEOG, KJV and extra-Biblical writings. For Gilgamesh to be *wise* ("was *wise* in all things") means that he knew the secret of how to unravel the hidden messages. But why all the cloak and dagger?

Tablet I, Line 15:
"Mount **the stone stairway**, there from days of old."

Gen 28:12 And he dreamed, and behold **a ladder** set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

The Song of Songs (Song of Solomon, Canticles) is so beautifully poetic, a reiteration of TEOG, so much more than rhyme:

Sng 2:14 O my dove, *that art* in the **clefts of the rock**, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

Jer 49:16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the **clefts of the rock**, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

Oba 1:3 The pride of thine heart hath deceived thee, thou that dwellest in the **clefts of the rock**, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

Synonymy:

- in the clefts of the rocks
- in the secret places of the stairs

Tablet I, Line 259-260:
"The mother of Gilgamesh, knowing and **wise**,
Who **understands everything** [...]"
Tablet III, Lines 43-45 (Ninsun):
"**She climbed [the stairs**], mounted to the **roof** terrace.
[...] she **raised her hands in prayer**"

One has to *climb* the *stairs* to heaven—"*mounted* to the *roof* terrace", which is also in reference to *ascending* to a *high* place. Just as Moses ascended the *mountain* to talk to God, Ninsun climbed the same stairs to pray to the gods.

Tablet I, Line 158:
"I must **go up to the *mountain** [...] ***forest**"

מַדְרֵגָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were *a ladder* (Felſen-ſteige, Felſentreppe, compare κλίμαξ e. g. κλίμαξ Τυρίων), from the root דָּרַג Cant. 2:14; Eze. 38:20.

One must ascend the secret stairs to reach the abode of the great gods which is on the mountain in the forest of Lebanon, where the great cedars are.

Neh 9:6 Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

Tablet I, 19-21 (quoted previously):
"Study the **foundation *terrace** and examine **the brickwork**. Is not its masonry of **kiln-fired brick**? And did not seven masters lay its foundations?"

- roof terrace: **Tablet III**, Lines 43-45 (Ninsun)
- foundation terrace

As shown earlier, *foundation* is related to the *first* waters. Therefore these TEOG lines do not refer to the waters *under* the firmament (the second earth). Rather it must be speaking of the time *before* the separation occurred—the realm of the gods. Enkidu and Gilgamesh had not yet fallen into the Netherworld.

Like his mother, Ninsun, Gilgamesh too was *wise* (had wisdom) after the type he learned (before he smashed the stone charms) from Shamash, the god of oracles:

Tablet I, Line 52 (speaking of Gilgamesh):
"The God of **Wisdom** brought his stature to perfection."

Tablet III, Line 120 (speaking of Gilgamesh):
"His **oracle** [...]

Tablet V, Line 66:
"[You grew up to fulfill] the **oracle of Shamash**, *lord of the *mountain"

The *oracle* was prepared "in the house *within*" (where the ark of the covenant was placed), which was the "most holy place".

1Ki 6:16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the **oracle**, *even* for the **most holy *place***.

1Ki 8:6 And the priests brought in the ark of the covenant of the LORD unto his place, into the **oracle** of the house, to the **most holy *place***, *even* under the wings of the cherubims.

2Ch 5:7 And the priests brought in the ark of the covenant of the LORD unto his place, to the **oracle** of the house, into the **most holy *place***, *even* under the wings of the cherubims:

1Ki 6:19 And the **oracle** he prepared in the house within, to set there the ark of the covenant of the LORD.

Singular (oracle) then reverts to plural form.

Rom 3:2 Much every way: chiefly, because that unto them were committed the **oracles of God**.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the **oracles of God**; and are become such as have need of milk, and not of strong meat.

1Pe 4:11 If any man speak, *let him speak* as the **oracles of God**; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Act 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the **lively oracles** to give unto us:

- the oracles of God
- the lively oracles

Within the "*most Holy place"* of the temple (oracle) was the "Ark of the *Covenant*" which contained Moses' two *tables* and Aaron's *budded rod* (synonymous for *wisdom*). If Moses received the oracles from God (two tables of stone), why would *Aaron's rod* be used when confronting Pharaoh's elite defenders? It would make more sense that they represent the same thing.

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

These phrases hardly look alike but are actually synonymous for *wisdom* (“the *oracles* “of God”), that were placed in the ark of the covenant in the most Holy place:

- the golden pot that had manna
- Arron’s rod that budded
- the tables of the covenant

TWELVE

Sophia Creates A Son

"In the Nag Hammadi texts, Sophia is the lowest Aeon, or anthropic expression of the emanation of the light of God. She is considered to have fallen from grace in some way, in so doing creating or helping to create the material world."

How did the incomparable Sophia end up in the Netherworld? It seems impossible that W*isdom* could be cast down into the world of matter—but according to this, her power was corrupted by a serpent.[17]

Save me, O God, for the waters are come in even to my soul.

I sank and am submerged in the slime of the abyss, with no power .

I have gone-down into the depths of the sea; a tempest has submerged me.

The Apocryphon of John (aka The Secret Book of John) from the Nag Hammadi Codices tells how the gods were created, namely by way of

17"Something imperfect came out of her, Different in appearance from her." <https://www.biblical.ie/page.php?fl=Apocrypha/Pistis_Sophia>

Yaldabaoth (in the Bible: Lucifer, the devil, Satan, among others).[18] I have bolded key points that correspond to earlier chapters. It states that the first ruler modelled the universe (his creation) on the pattern of the original realm *above* so that it might be just like the indestructible realms. However, because he was himself imperfect, his creation too was marred.

The Inexpressible One

The One rules all. Nothing has authority over it.
It is the God.
It is Father of everything,
Holy One
The invisible one over everything.
It is uncontaminated
Pure light no eye can bear to look within.

The One is the Invisible Spirit.
It is not right to think of it as a God or as like God.
It is more than just God.

Nothing is above it.
Nothing rules it.
Since everything exists within it
It does not exist within anything.
Since it is not dependent on anything
It is eternal.

18 https://gnosis.study/library/%D0%93%D0%BD%D0%BE%D0%B7%D0%B8%D1%81/%D0%98%D1%81%D1%81%D0%BB%D0%B5%D0%B4%D0%BE%D0%B2%D0%B0%D0%BD%D0%B8%D1%8F/ENG/Pistis%20Sophia.pdf

It is absolutely complete and so needs nothing.
It is utterly perfect
Light.

A Crisis that Became the World

It happened that the realm (aeon) Wisdom (Sophia)
Of conceptual thought (Epinoia),
Began to think for herself,
She used the thinking (enthymesis)
And the foreknowledge (prognosis)
Of the Invisible Spirit.

She intended to reveal an image from herself
To do so without the consent of the Spirit,
Who did not approve,
Without the thoughtful assistance of her masculine counterpart,
Who did not approve.

Without the Invisible Spirit's consent
Without the knowledge of her partner
She brought it into being.

> I believe this may be a parallel to the story of Adam and Eve; Eve ate the apple (wisdom) without Adam's awareness or consent—and because she was his daughter/wife, he ate also to save wrath from falling on her alone.

Because she had unconquerable Power
Her thought was not unproductive.

Something imperfect came out of her
Different in appearance from her.

Because she had created it without her masculine counterpart
She gave rise to a misshapen being unlike herself.

> **The Standard Babylonian Version:**
>
> **So the goddess** (Sophia) **conceived an image in her mind** (Yaldabaoth), and it was of the stuff of Anu of the **firmament** (Anu=Yaldabaoth).

Sophia saw what her desire produced.
It changed into the form of a dragon with a lion's head
And eyes flashing lightning bolts.
She cast him far from her,
Outside of the realm of the immortal beings

So that they could not see him.

[She had created him in ignorance.]

Sophia surrounded him with a brilliant cloud,
Put a throne in the center part of the cloud
So that no one would see it.

[Except for the Holy Spirit called the Mother of the Living]
She named him Yaldabaoth.

Yaldabaoth is the chief ruler.
He took great Power (dynamis) from his mother,

Left her, and moved away from his birthplace.
He assumed command,
Created realms for himself
With a brilliant flame that continues to exist even now.

The Fashioning of This World

Yaldabaoth united with the thoughtlessness (aponoia) within him.
He begot ruling authorities (exousia)

Modeling them on the incorruptible realms above.

The first is Athoth
The second is Harmas [called the eye of flame]
The third is Kalilaumbri
The fourth is Yabel
The fifth is Adonaiu [called Sabaoth]
The sixth is Cain [called the sun]
The seventh is Abel

The eighth is Abrisene
The ninth is Yobel
The tenth is Armupiel
The eleventh is Melcheir-adonein
The twelfth is Belias
Who rules over the very depth of Hades.

He made the first <u>seven rulers</u> to reign in <u>the seven spheres of heaven</u>.
He made the next five rulers to reign in the five depths of the abyss.

He shared a portion of his fire with them,
But shared none of the power of Light he had received from his mother.

[He is ignorant darkness.
When the Light mingled into the darkness
the darkness shone.
When darkness mixed with the Light,
the Light diminished,
No longer Light nor darkness but dim.]

This dim ruler has three names:
Yaldabaoth is the first.
Saklas is the second.
Samael is the third.
He is blasphemous through his thoughtlessness.
He said "I am God, and there is no God but me!"
Since he didn't know where his own Power originated.

His rulers created seven Authorities for themselves.
Each of these Authorities created six demons apiece,
There came to be 365 demons altogether.

Here are the seven Authorities' names and physical forms:
First, Athoth with a sheep's face
Second, Eloaios with a donkey's face
Third, Astaphaios with a hyena's face
Fourth, Yao with the face of <u>a seven headed snake</u>
Fifth, <u>Sabaoth who has the face of a dragon</u>
Sixth, Adonin whose face is that of a monkey
Seventh, Sabbataios with a face of flame and fire.

These are the seven of the week.
These Authorities rule the world.

Yaldabaoth has many faces.
More than all that have been listed
So he can convey any face he wants to the seraphim around him.

Yaldabaoth shared his fire with his seraphim
But gave them none of his pure Light
Although he ruled them by virtue of the power and glory
Of the Light had received from his Mother.

[Therefore he called himself "God" and defied his place of origin.]

He united his thought's sevenfold Powers with the Authorities who accompanied him.
He spoke and it happened.

He named those sevenfold Powers starting with the highest one:
Goodness paired with the first: Athoth
Providence paired with the second: Eloaios
Divinity paired with the third: Astaphaios
Lordship paired with the fourth: Yao
Kingdom paired with the fifth: Sabaoth
Zeal paired with the sixth: Adonin
Understanding paired with the seventh: Sabbataios

Each has its own realm modeled on one of the higher realms.
And each new name refers to a glory in the heavens
So that Yaldabaoth's demons might be destroyed.

The demons' own names, given by Yaldabaoth, are mighty names
But the Powers' names reflecting the glory above
Will bring about the demons' destruction and remove their Power.
That is why each has two names.

Yaldabaoth modeled his creation
On the pattern of the original realms above him
So that it might be just like the indestructible realms.
[Not that he had ever seen the indestructible ones.
Rather, the power in him, deriving from his mother,
made him aware of the pattern of the cosmos above.]

When he gazed upon his creation surrounding him
He said to his host of demons
The ones who had come forth out of him:
"**I am a jealous God and there is no God but me**!"

Exo 34:14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a **jealous God**:

Deu 4:24 For the LORD thy God *is* a consuming fire, *even* a **jealous God**.

A quick summation of this text reveals that initially there was one God/Father and a power which he separated from himself (Sophia). She, wisdom, began to think apart from her male counterpart and because she was so powerful, unwittingly produced a great power from herself. The abomination that causes desolation (Yaldabaoth/Anu—An, etc.) "had carried off the heavens for himself", created realms for himself and his angels to rule over, inspiring books of great wisdom.

THIRTEEN

The Flood

Most people are familiar with the story of Noah in the Bible, how God told him to build an Ark so to escape the deluge that was coming. Without TEOG, the Bible could easily be construed as having a sense of chronology, as I also thought. So we can see how it could also be interpreted to be *the God* who gave Noah the command to build the boat. However, just as the Bible shows there was a pantheon of gods who created man ("let *us* make man in *our* image") – it was first stated in TEOG that it was a hierarchy of lesser gods who both created man and then sent the flood to destroy them:

Tablet XI, Lines 14-25:
"The **great gods resolved to send the deluge**, [...]
Listen O reed fence! Pay attention, O **wall**!
Oh man of ***Shuruppak**, **son of Urar-Tutu**,
Wreck house, **build boat**,
Take aboard the boat seed of all living things,
The boat you shall build, [...]
Roof her over like the watery depths"

The *boat* has a *roof* "*like* the watery *depths*". Rather than a vessel that floats on water saving a small group of people from destruction by a catastrophic deluge, think of the ark as being a closed system.

Altered states of consciousnesses (demigods)—"*two* of every sort", representing the idea of a biological system where male and female are necessary for procreation and to maintain equilibrium within the evolutionary design. The story then takes on a form consistent with where TEOG has been steering us, the gods a finicky bunch who create and then destroy their own.

Tablet X, Lines 79-81:
"When **the gods created mankind**
They established death for mankind
And **withheld eternal life for themselves**"

Gen 6:6 And it repented the LORD that he had made **man** on the earth, and it grieved him at his heart.

Gen 6:7 And the LORD said, I will destroy **man** whom I have created from the face of the earth; both **man**, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

At the behest of the gods, the flood weapon is unleashed. This was not a local flood as some are now claiming, but an all-encompassing deluge that created time and fate.

Tablet XI, Lines 99-102:
"At the first glimmer of dawn,
A black cloud rose above the horizon.
Inside it **Adad was *thundering**,
While **the destroying gods Shallat and Hanish went in front**"

Eze 9:1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying **weapon** in his hand.

Eze 9:2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a **slaughter weapon** in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

- destroying gods
- destroying weapon
- slaughter weapon

Tablet XI, Lines 130-134:
"**Six days and seven nights**
The wind continued, **the deluge** and windstorm **leveled the land**.
When the seventh day arrived,
The **windstorm and deluge left off their *battle**,
which had **struggled like a woman in labor**"

Days of creation were *six* (although for the longest time it was 7 days of creation in religious circles), on the *seventh*, God rested.

Gen 2:2 And on the **seventh day** God ended his work which he had made; and he rested on the **seventh day** from all his work which he had made.

Psa 48:6 Fear took hold upon them there, *and* pain, as of a woman in travail.

The gods and goddesses assemble together to pass judgment on the hybrid giants:

Tablet XI, Lines 116-122:
"**The gods became frightened of the deluge**,
They sank back, went up to Anu's highest heaven.
The gods cowered like dogs, crouching outside.
Ishtar screamed like a woman in childbirth,
And sweet-voiced Belet-ili wailed aloud:
"Would that day had come to naught,
When I spoke up for evil in the assembly of the gods!"

Gen 49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

Ecc 12:11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

The Death of Gilgamesh, Line 50:
"After **the assembly** of the gods **let the flood sweep over the land"**

Condensed Sumerian Kings List (chronological order with **city/state**)-

Eridu: Alulim, Alagar

Bad-tibira: Enmen-lu-ana, Enmen-gal-ana, Demuzi

Larak: En-sipad-zid-ana

Sippar: Enmen-dur-ana

Šuruppak (*Atlantis): Ubara-Tutu
The Flood covers the realm of the giants.

Committing the unpardonable offence of seeking immortality by attempting to built a tower whose very top would allow entry into the realm of their fathers—are cursed. Citizens of *Šuruppak the great Elysian city of Atlantis had no idea what hit them. One moment they were happily residing in the land of pleasures–and in the next a weapon is unleashed upon them.

Tablet XI, Line 126:
“Now, like a school of fish, **they choke up the sea**!”

Utanaphishtim (Noah) offers up prayers on the *mountain, which means that they were still on a mountain (the Ark rested on a *mountain*), but it was unfamiliar. The gods smell the sweet aroma and come to inspect.

Tablet XI, Line 171-174:
“**The gods** should come to the incense offering,
But **Enlil should not come to the incense offering**,
For he, irrationally, **brought on the flood**,
And **marked my people for destruction**!”

Enlil, supposedly the *wisest* of the gods (Line 185), or rather the creator god with his brand of wisdom, is very angry that some escaped the floodwaters.

Tablet XI, Lines 175-178:
“As soon as **Enlil arrived**,
He saw the boat, Enlil flew into a rage,
He was filled with fury at the gods:
“Who came through alive? **No man was to survive destruction**!”

Tablet XI, Lines 206-207:
"Then Enlil came up into **the boat**, [...]
Hitherto Utanaphishtim **has been a human being**,
Now Utanaphistim and his wife shall become like us gods."
How does Enlil come "up into" the boat? Too, would a benevolent and merciful deity destroy what he had made—but Enlil is wroth that some were spared. He then does something contrary and seemingly rewards Utanaphistim/Noah and his wife with immortality. With corresponding Biblical quotes a picture takes shape—Enlil can be none other than the destroyer, the *god* on the throne. He had a plan—the floodwaters covered everyone and everything in a *fog*.

Quoted previously, it's curious that *Gilgamesh* is called:

Tablet 1, Lines 34-35:
"**Mighty Floodwall**, protector of his troops,
"**Furious flood-wave** smashing walls of stone"

Like Enlil, Gilgamesh too is a contradiction on so many levels, both the furious flood-wave and a restorer.

Tablet I, Line 45:
"**Restorer of holy places** that **the deluge** had destroyed."

Being part god, Gilgamesh lived an inordinately long time–and was possibly the last of the giants. Being plunged into the Netherworld altered his previous state, but possibly not his resolve. Does he show up again in ancient Sumeria—even today an impressive Ziggurat from the ancient city of Ur still stands.[19]

19 "The city of Ur, once the largest in the world and the crown jewel of one of humanity's first civilizations, sits in a wasteland at the edge of a war zone. [...] The ruins, which were inhabited from roughly 3000 to 300 B.C., consist mostly of brick walls, some of which are partially restored, revealing the outlines of monumental complexes such as shrines, storehouses, and elite residences."

Gilgamesh is both the Mighty Flood*wall* and furious *flood-wave*, so he must be Enlil. Within the fiery waters of the deep were the ramparted *walls* of Uruk, the mighty city enclosed with an unknown substance of heated (kiln-fired) brick.

The Apocryphon of John calls Yaldabaoth a *male*, yet the abomination that causes desolation only had elements of its mother, Sophia, not the Father. Yaldabaoth then created a pantheon of gods[20], which resulted in them creating the giants. They apparently corrupted the first earth (angering the gods in some way) and causing the ensuing flood. The gods themselves cover the first earth with strange waters, so creating the nether region where Belias rules.

Gen 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

When these writings mention *rain* or *floodwaters* and the like, it has always been thought to mean H_20. This however was *pre-flood* which means that it was not water as we know it—dragon scales had not yet separated the waters from the waters.

Tablet IV, Lines 98-104:
"The **heavens cried out**, **the earth was thundering**,

<https://archive.archaeology.org/1103/letter/american_soldier_ur_iraq.html>

20"The Theosophists say that Yaldabaoth is identical with the Fetahil of the Codex Nazaraeus, the Demiurge of the Valentinian system (Lucifer, vi, 33), the Proarchos of the Barbelitae (Irenaeus, I, xxix, 4), the Great Archon of Basilides and the Elohim of Justinus. (1) Yaldabaoth is the creator of the visible realm or what we can call the Matrix (society) and prince of the Creative Forces in humans which he is the Father of the modern man in the form of earthly Adam and Eve of the biblical Garden of Eden."

Daylight faded, **darkness fell**,
Lightning flashed, **fire shot up**,
The [flames] burgeoned, **spewing death**.
Then **the flow** was dimmed, the fire was extinguished,
The [**burning coals**] **that were falling** turned to ashes."

- burning coals
- ashes
- dust
- clay
- turned to ashes

- the earth was thundering (thundering Humbaba?)
- darkness fell
- fire shot up
- spewing death

Psa 11:6 Upon the wicked he shall rain snares, **fire and brimstone**, and an horrible tempest: *this shall be* the portion of their cup.

Eze 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, **and brimstone**.

Luk 17:29 But the same day that Lot went out of Sodom it rained **fire and brimstone** from heaven, and destroyed *them* all.

- *burning* coals that *were falling*
- *rain* snares
- I will *rain* upon him...fire and brimstone
- it *rained fire* and brimstone

The floodwaters consisted of *fire,* brim*stone*, and hail*stones* ("*stones* of the field") – smashing walls of *stone*.

Eze 13:11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great **hailstones**, shall fall; and a stormy wind shall rend *it*.

Eze 13:13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great **hailstones** in *my* fury to consume *it*.

Synonymous:

- overflowing rain
- overflowing shower

The base meaning of *brimstone* is, curiously enough, "*gopher wood"*, which is what Noah's Ark was made of. And then sealed within and without with *pitch* (fire and brimstone) so that the waters from without could not pass into the ark and vice versa–thus equating Noah's Ark with the darkness.

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in **the ark**, and shalt pitch it within and without with pitch.

"rooms shalt thou make":

A description of Utanaphistim/Noah in TEOG calls him a monster *bird*, though not necessarily of the avian kind, but in respect of '*how birds*

make nests'. Really surprising is that this relates to Noah's ark as in something that contains *rooms* (as in the KJV verse just above) or cells/nest like a chamber.

The KJV translates Strong's H7064 in the following manner: nest (12x), room (1x).

Outline of Biblical Usage [?]

I. nest
- A. nest (of bird)
- B. cells (like nests in Noah's ark)

Strong's Definitions [?] (Strong's Definitions Legend)

קֵן **qên,** kane; contracted from H7077; a nest (as fixed), sometimes including the nestlings; figuratively, a chamber or dwelling:—nest, room.

Tablet IV, Lines 137-140 and 144-150 (quoted previously):
"I saw the lion-headed **monster-bird** Anzu in the **sky**.
The story of Moses when he was an infant is clearly another version of the Ark:

Exo 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with **slime** and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

- slime/pitch = bitumen (the idea of burning coals)

daubed:

חָמַר **châmar,** khaw-mar'; a primitive root; also as denominative (from H2564) properly, to boil up; hence, to ferment (with scum); to glow (with redness); to smear with pitch:—daub, befoul, be red, trouble.

A trait of the Netherworld is that everyone begins the same way, as helpless babies. Whatever demigod Moses had been in Atlantis, he, as all others from the great city Shuruppak, ended up in the same boat.

Gen 19:24 Then the LORD **rained upon** Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

The Bible story of Sodom and Gomorrah has Lot escaping the fiery judgment upon the decadent cities—but if it rained *fire* and *brimstone*, then this is the time he flood occurred. Possibly Abraham escaped the deluge, but it seems that he too was a demigod so likely not, and Lot ended up on a *mountain* with his daughters (Gen 19:30) so we know that he did not escape.

Jos 24:2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of **the flood** in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

If there's "the other side of the flood" it means there was a side that was not affected by the flood.

Tablet V, Line 55:
"**Death rained down** like a **fog** upon them"

Recall that the firmament is like glass—the waters under the firmament only a poor reflection of those above. Something ominous happened to the ancient city of Shuruppak and its inhabitants. Enlil was wrathful and rained down *fire, brimstone and hailstones* on the plain of Shinar (Sodom and Gomorrah), because the giants were either out of control or, the gods were intimidated by them.

Book of Enoch quoted earlier—of the giants it says:
"And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then **the earth laid accusation against the lawless ones**."
Enlil and the other gods confined the giants to a *mortal* existence within an ark. Still 2/3rds *god* the demigods were unable to remember the former days of glory because, as their father Adam, they had fallen into a deep sleep.

Quote previously:
Tablet X, Line 109:
"And **midway** lie **the waters of death,** whose **surface is impassable**."

Midway describes the *firmament*, which we already saw has *borders*, thus making it *impassable* from either side. Also called "waters *of death*" because death is prevalent there. Being part god and part human the demigods were unable to escape their penalty. Judgment is passed against them falling on Enkidu like a darkness, and Gilgamesh too cannot evade the same fate for long.

Tablet X, Line 78:
"The **eternal life** you are seeking you shall not find."

Gilgamesh and Enkidu had killed a god, Humbaba—possibly in an attempt to enter the realm of the supreme gods. As in the story of Atlas and his warriors, the giants could not withstand the combined power of the gods and were overthrown.

FOURTEEN

Turned to Clay

As brimstone, fire and hailstones were raining down upon them, flooding their world, no one could tell their right hand from their left due to the fog. Atlantis had fallen into the sea.

Tablet XI, 217 (speaking of Gilgamesh)
"**Sleep swirls over him** like **a mist**"

fog = mist

Tablet XI, Lines 108-115:
"**Adad's awesome power passed over the heavens**,
Whatever was light was **turned into *darkness**,
[**He flooded] the land**, he smashed it **like a [clay pot**]!
For **one day** the storm wind [blew],
Swiftly it blew, [**the flood came forth**],
It passed over the people **like a *battle**,
No one could see the one next to him,
The people could not recognize one another in the downpour."

Adad is also Enlil. Victims of the overflowing flood could not recall how different the uplands were from these dark waters—only TEOG remains to tell their story. The reason why they could not recognize one another

was because they had unknowingly been altered from their previous state—their new forms being very different from when they had lived in the great city of the gods. Having fallen into forgetfulness, were no longer recognizable to each other—their identities changed so that one knew not the other.

Psa 82:6	I have said, Ye *are* gods; and all of you *are* children of the most High.
Psa 82:7	But ye shall die like men, and fall like one of the princes.

Gilgamesh and Akka, Line 26 &36 (speaking of Gilgamesh):
"The ones who ride with **princes**"
O lusty one, **prince** beloved of the god An"

- princes = gods

Tablet XI, Lines, 137-138:
"And **the whole human race had turned into clay**.
The **landscape** was **flat as a *rooftop**"

Though still gods in part, citizens of Shuruppak being part human, would now experience much shorter life spans, just as Enkidu fell down to the Netherworld.

Tablet X, Line 68-69:
"My friend whom I loved **is turned into clay**,
Enkidu, my friend whom I loved, **is turned into clay**."

In chapter one was quoted Gen 1:2 "and darkness was upon the *face* of the deep". The base of the word *face* means to "*turn,* turn to or *turn back",* surprisingly correlating with the story of Lot's wife. It says that she "looked back" and "became a pillar of *salt"*.

Gen 19:26 But his wife looked back from behind him, and she became a **pillar of salt**.

salt = clay

Tablet III, Line 92 (speaking of Gilgamesh and his death):
"Will he not act in wisdom with EA **in the depths**?
Will he not rule the human race with Irnina?
Will he not dwell with Ningishzida **in the Land of No Return**?"

Tablet III, 107"
"[...] the **crowded netherworld**"

Isa 28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the **overflowing scourge** shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Isa 28:18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the **overflowing scourge** shall pass through, then ye shall be trodden down by it.

- we have made a covenant with death, and with hell
- your covenant with death shall be disannulled, and your agreement with hell

Base phrase: *when the overflowing scourge shall pass through*

Psa 44:25 For our soul is **bowed down to the dust**: our belly cleaveth unto the earth.

- our *belly* cleaveth to the earth
- upon they *belly* shall thou go (Genesis)

Jon 1:17 Now the LORD had prepared **a great fish** to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah was in the **belly** of the great fish:

Jon 2:2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the **belly of hell** cried I, *and* thou heardest my voice.

- the *belly* of the fish
- the *belly* of hell

The parallelism is very clearly showing that the *fish/great fish* is *hell*—the *belly* of it being *death*.

Tablet VII, Line 146:
"Holding me fast, he took me down to the house of shadows, **the dwelling of hell**"

Mat 12:40 For as Jonas was three days and three nights in the **whale's belly**; so shall the Son of man be three days and three nights in the heart of the earth.

- *belly* of the fish
- *belly* of hell
- whale's *belly*

Gilgamesh, Enkidu, and the Netherworld, Lines 164-165 (Gilgamesh grieves for Enkidu, his ball and stick):
"My ball **has fallen down into the netherworld**, who will bring it back up to me?
My stick **has fallen down into hell**, who will bring it back up to me?

- has fallen down into the netherworld
- has fallen down into hell

Pro 9:18 But he knoweth not that the dead *are* there; *and that* **her guests *are* in the depths of hell**.

Among the ancient Greeks it was believed that the Earth is Tartaros (Tartarus): "the deepest region of the world, the lower of the two parts of the underworld, where the gods locked up their enemies. It gradually came to mean the entire underworld."

Tablet XI, Line 42:
"I will **descend to the watery depths** and dwell with my lord Ea"

Exo 15:8 And with the blast of thy nostrils the waters were gathered together, **the floods stood upright** as an heap, *and* the depths were congealed in the heart of the sea.

Synonymous:

- depths of hell
- watery depths
- the depths were congealed in the *heart of the sea*
- heart of the sea
- heart of the *earth* (speaking of Jonah, Matt 12:40)

Job 26:5 Dead *things* are formed **from under the waters**, and the inhabitants thereof.

Apocalypse of Zephaniah:14 "... I am not the Lord Almighty, but am the great angel, Eremiel, who is **over the abyss and Hades**, **the one in which all of the souls are imprisoned from the end of the Flood, which came upon the earth,** until this day."

The Book of Pistis Sophia, A Third Book, Chapter 102, translated by G. S. R. Mead:
"For **ye will abide in the great cold and ice and hail in the midst of the dragon** and of the **outer darkness**, and ye will never from this hour on be cast [up] into the world, but **ye shall be *frozen up**

Job 38:30 The waters are hid as *with* a stone, and the face of the deep is frozen.

- in the midst of the dragon
- in the midst of the waters
- in the midst of the seas

FIFTEEN

Enūma Eliš

"The Enūma Eliš (Akkadian, "Enuma Elish") is the Babylonian creation myth. It was recovered by English archaeologist Austen Henry Layard in 1849 (in fragmentary form) in the ruined Library of Ashurbanipal at Nineveh (Mosul, Iraq)." Points of interest are bolded, keeping in mind that one god can have many different names.

ENUMA ELISH
THE EPIC OF CREATION
L.W. King Translator
(from The Seven Tablets of Creation, London 1902)

THE FIRST TABLET

When in the height heaven was not named,
And **the earth beneath** did not yet bear a name,
And the primeval Apsu, who begat them,
And chaos, Tiamut, the mother of them both
Their waters were mingled together,

And no field was formed, no marsh was to be seen;
When of the gods none had been called into being,
And none bore a name, and no destinies were ordained;
Then were created the gods in the midst of heaven,
Lahmu and Lahamu were called into being...
Ages increased,...
Then Ansar and Kisar were created, and over them....
Long were the days, then there came forth.....
Anu, their son,...
Ansar and Anu...
And the god Anu...
Nudimmud, whom his fathers, his begetters.....
Abounding in all wisdom,...'
He was exceeding strong...
He had no rival -
Thus were established and were... **the great gods**.
But Tiamat and Apsu were still in confusion...
They were troubled and...
In disorder...
Apru was not diminished in might...
And **Tiamat roared**...
She smote, and their deeds...
Their way was evil...
Then Apsu, the begetter of the **great gods**,
Cried unto Mummu, his minister, and said unto him:
"O Mummu, thou minister that rejoicest my spirit,
Come, unto Tiamut let us go!
So they went and before Tiamat they lay down,
They consulted on a plan with regard to the gods, their sons.
Apsu opened his mouth and spake,
And unto Tiamut, the glistening one, he addressed the word:

...their way...
By day I can not rest, by night I can not lie down in peace.
But I will destroy their way, I will...
Let there be lamentation, and let us lie down again in peace."
When Tiamat heard these words,
She raged and cried aloud...
She... grievously...,
She uttered a curse, and unto Apsu she spake:
"What then shall we do?
Let their way be made difficult, and let us lie down again in peace."
Mummu answered, and gave counsel unto Apsu,
...and hostile to the gods was the counsel Mummu gave:
Come, their way is strong, but thou shalt destroy it;
Then by day shalt thou have rest, by night shalt thou lie down in peace."
Apsu harkened unto him and his countenance grew bright,
Since he (Mummu) planned evil against the gods his sons.
... he was afraid...,
His knees became weak; they gave way beneath him,

> **Tablet II**, Line 131:
> "Enkidu stood still, [listening to what he said], [...],
> He was listless, his strength turned to weakness."

Because of the evil which their first-born had planned.

... their... they altered.
... they...,
Lamentation they sat in sorrow

.....
Then Ea, who knoweth all that is, went up and he beheld their muttering.
[about 30 illegible lines]

... he spake:
... thy... he hath conquered and
... he weepeth and sitteth in tribulation.
... of fear,
... we shall not lie down in peace.
... Apsu is laid waste,
... and Mummu, who were taken captive, in...
... thou didst...
... let us lie down in peace.
... they will smite....
... let us lie down in peace.
... thou shalt take vengeance for them,
... **unto the tempest shalt thou**...!"
And Tiamat harkened unto the word of the bright god, and said:
... **shalt thou entrust! let us wage war**!"

Rev 12:7 And there was war in heaven: Michael and his angels **fought against the dragon**; and the dragon fought and his angels,

... the gods in the midst of...
... for the gods did she create.
They banded themselves together and at the side of Tiamat they advanced;

They were furious; they devised mischief without resting night and day.
They prepared for battle, fuming and raging;
They joined their forces and made war,
Ummu-Hubur [Tiamat] who formed all things,
Made in addition **weapons invincible**; **she spawned monster-serpents**,
Sharp of tooth, and merciless of fang;
With poison, instead of blood, she filled their bodies.
Fierce monster-vipers she clothed with terror,
With splendor she decked them, she made them of lofty stature.
Whoever beheld them, terror overcame him,
Their bodies reared up and none could withstand their attack.
She set up vipers and dragons, and the monster Lahamu,
And hurricanes, and raging hounds, and **scorpion-men**,
And **mighty tempests**, and fish-men, and rams;
They bore **cruel weapons**, without fear of the fight.
Her commands were mighty, none could resist them;
After this fashion, huge of stature, **she made eleven [kinds of] monsters.**
Among the gods who were her sons, inasmuch as he had given her support,
She exalted Kingu; in their midst she raised him to power.
To march before the forces, to lead the host,
To give the battle-signal, to advance to the attack,
To direct the battle, to control the fight,
Unto him she entrusted; in costly raiment she made him sit, saying:
I have uttered thy spell, **in the assembly of the gods** I have raised thee to power.
The dominion over all the gods have I entrusted unto him.
Be thou exalted, thou my chosen spouse,
May they magnify thy name over all of them the Anunnaki."

She gave him the **Tablets of Destiny**, on his breast she laid them, saying:
Thy command shall not be without avail, and the word of thy mouth shall be established."
Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate among the gods his sons, saying:
"**Let the opening of your mouth quench the Fire-god**;
Whoso is exalted in the battle, let him display his might!"

THE SECOND TABLET

Tiamat made **weighty her handiwork**,
Evil she wrought against the gods her children.
To avenge Apsu, Tiamat planned evil,
But how she had collected her forces, the god unto Ea divulged.
Ea harkened to this thing, and
He was grievously afflicted and he sat in sorrow.
The days went by, and his anger was appeased,
And to the place of Ansar his father he took his way.
He went and, standing before Ansar, the father who begat him,
All that Tiamat had plotted he repeated unto him,
Saying, "Tiamat our mother hath conceived a hatred for us,
With all her force she rageth, full of wrath.
All the gods have turned to her,
With those, whom ye created, thev go at her side.
They are banded together and at the side of Tiamat they advance;
They are furious, they devise mischief without resting night and day.
They prepare for battle, fuming and raging;
They have joined their forces and are making war.
Ummu-Hubur, who formed all things,

Hath made in addition **weapons invincible**; **she hath spawned monster-serpents**,
Sharp of tooth, and merciless of fang.
With poison, instead of blood, she hath filled their bodies.
Fierce monster-vipers she hath clothed with terror,
With splendor she hath decked them; she hath made them of lofty stature.
Whoever beholdeth them is overcome by terror,
Their bodies rear up and none can withstand their attack.
She hath set up vipers, and dragons, and the monster Lahamu,
And hurricanes and raging hounds, and scorpion-men,
And mighty tempests, and fish-men and rams;
They bear cruel weapons, without fear of the fight.
Her commands are mighty; none can resist them;
After this fashion, huge of stature, hath she made eleven monsters.
Among the gods who are her sons, inasmuch as he hath given her support,
She hath exalted Kingu; in their midst she hath raised him to power.
To march before the forces, to lead the host,
To give the battle-signal, to advance to the attack.
To direct the battle, to control the fight,
Unto him hath she entrusted; in costly raiment she hath made him sit, saving:.
I have uttered thy spell; in the assembly of the gods I have raised thee to power,
The dominion over all the gods have I entrusted unto thee.
Be thou exalted, thou my chosen spouse,
May they magnify thy name over all of them
She hath given him the **Tablets of Destiny**, on his breast she laid them, saying:
'Thy command shall not be without avail, and the word of thy mouth

shall be established.'
Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate for the gods, her sons, saying:
'Let the opening of your mouth quench the Fire-god;
Whoso is exalted in the battle, let him display his might!'"
When Ansar heard how Tiamat was mightily in revolt,
he bit his lips, his mind was not at peace,
..., he made a bitter lamentation:
... battle,
... thou...
Mummu and Apsu thou hast smitten
But Tiamat hath exalted Kingu, and where is one who can oppose her?
... deliberation
... the ... of the gods, -Nudimmud.

[A gap of about a dozen lines occurs here.]

Ansar unto his son addressed the word:
"**... my mighty hero**,
Whose strength is great and whose onslaught can not be withstood,

> **Tablet I**, Lines 62-64 (Gilgamesh):
> “In the inclosure of Uruk he strode back and forth,
> Lording it like a wild bull, his head thrust high.
> **The onslaught of his weapons had no equal**.”

Go and stand before Tiamat,
That her spirit may be appeased, that her heart may be merciful.
But if she will not harken unto thy word,
Our word shalt thou speak unto her, that she may be pacified."

He heard the word of his father Ansar
And he directed his path to her, toward her he took the way.
Ann drew nigh, he beheld the muttering of Tiamat,
But he could not withstand her, and he turned back.
... Ansar
... he spake unto him:

[A gap of over twenty lines occurs here.]
an avenger...
... **valiant**

> **Tablet I,** Lines -110-105:
>
> ”Aruru wet her hands,
> **She pinched off clay**, she **tossed it upon the steppe**,
> **She created valiant Enkidu in the steppe**,

... in the place of his decision
... he spake unto him:
... thy father
" Thou art my son, who maketh merciful his heart.
... **to the battle shalt thou draw nigh,**
he that shall behold thee shall have peace."
And the lord rejoiced at the word of his father,
And he drew nigh and stood before Ansar.
Ansar beheld him and his heart was filled with joy,
He kissed him on the lips and his fear departed from him.
"O my father, let not the word of thy lips be overcome,
Let me go, that I may accomplish all that is in thy heart.
O Ansar, let not the word of thy lips be overcome,
Let me go, that I may accomplish all that is in thy heart."
What man is it, who hath brought thee forth to battle?

... Tiamat, who is a woman, is armed and attacketh thee.
... rejoice and be glad;
The neck of Tiamat shalt thou swiftly trample under foot.
... rejoice and be glad;
The neck of Tiamat shalt thou swiftly trample under foot.
0 my son, who knoweth all wisdom,
Pacify Tiamat with thy pure incantation.
Speedily set out upon thy way,
For thy blood shall not be poured out; thou shalt return again."
The lord rejoiced at the word of his father,
His heart exulted, and unto his father he spake:
"O Lord of the gods, Destiny of the great gods,
If I, your avenger,
Conquer Tiamat and give you life,
Appoint an assembly, make my fate preeminent and proclaim it.
In Upsukkinaku seat yourself joyfully together,
With my word in place of you will I decree fate.
May whatsoever I do remain unaltered,
May the word of my lips never be chanced nor made of no avail."

THE THIRD TABLET

Ansar opened his mouth, and
Unto Gaga, his minister, spake the word.
"O Gaga, thou minister that rejoicest my spirit,
Unto Lahmu and Lahamu will I send thee.
... thou canst attain,
... thou shalt cause to be brought before thee.
... let the gods, all of them,

Make ready for a feast, at a banquet let them sit,
Let them eat bread, let them mix wine,

That for Marduk, their avenger they may decree the fate.
Go, Gaga, stand before them,
And all that I tell thee, repeat unto them, and say:
'Ansar, vour son, hath sent me,
The purpose of his heart he hath made known unto me.
The purpose of his heart he hath made known unto me.
He saith that Tiamat our mother hath conceived a hatred for us,
With all her force she rageth, full of wrath.
All the gods have turned to her,
With those, whom ye created, they go at her side.
They are banded together, and at the side of Tiamat they advance;
They are furious, they devise mischief without resting night and day.
They prepare for battle, fuming and raging;
They have joined their forces and are making war.
Ummu-Hubur, who formed all things,
Hath made in addition weapons invincible; she hath spawned monster-serpents,
Sharp of tooth and merciless of fang.
With poison, instead of blood, she hath filled their bodies.
Fierce monster-vipers she hath clothed with terror,
With splendor she hath decked them; she hath made them of lofty stature.
Whoever beboldeth them, terror overcometh him,
Their bodies rear up and none can withstand their attack.
She hath set up vipers, and dragons, and the monster Lahamu,
And hurricanes, and raging bounds, and scorpion-men,
And mighty tempests, and fish-men, and rams;
They bear merciless weapons, without fear of the fight.

Her commands are mighty; none can. resist them;
After this fashion, huge of stature, hath she made eleven monsters.
Among the gods who are her sons, inasmuch as he hath given her support,
She hath exalted Kingu; in their midst she hath raised him to power.

To march before the forces, to lead the host,
To give the battle-signal, to advance to the attack,
To direct the battle, to control the fight,
Unto him hath she entrusted; in costly raiment she hath made him sit, saying:
I have uttered thy spell; in the assembly of the gods
I have raised thee to power,
The dominion over all the gods have I entrusted unto thee.
Be thou exalted, thou my chosen spouse,
May they magnify thy name over all of them ... the Anunnaki."
She hath given him the Tablets of Destiny, on his breast she laid them, saying:
Thy command shall not be without avail, and the word of thy mouth shall be established."
Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate for the gods, her sons, saving:
Let the opening of your mouth quench the Fire-god;
Whoso is exalted in the battle, let him display his might!"
I sent Anu, but he could not withstand her;
Nudimmud was afraid and turned back.
But Marduk hath set out, the director of the gods, your son;
To set out against Tiamat his heart hath prompted him.
He opened his mouth and spake unto me, saying: "If I, your avenger,
Conquer Tiamat and give you life,
Appoint an assembly, make my fate preeminent and proclaim it.

In Upsukkinaku seat yourself joyfully together;
With my word in place of you will I decree fate.
May whatsoever I do remain unaltered,
May the word of my lips never be changed nor made of no avail.'"
Hasten, therefore, and swiftly decree for him the fate which you bestow,
That he may go and fight your strong enemy.
Gaga went, he took his way and
Humbly before Lahmu and Lahamu, the gods, his fathers,
He made obeisance, and he kissed the ground at their feet.
He humbled himself; then he stood up and spake unto them saying:
"Ansar, your son, hath sent me,
The purpose of his heart he hath made known unto me.
He saith that Tiamat our mother hath conceived a hatred for us,
With all her force she rageth, full of wrath.
All the gods have turned to her,
With those, whom ye created, they go at her side.
They are banded together and at the side of Tiamat they advance;
They are furious, they devise mischief without resting night and day.
They prepare for battle, fuming and raging;
They have joined their forces and are making war.
Ummu-Hubur, who formed all things,
Hath made in addition **weapons invincible**; she hath **spawned monster-serpents**,
Sharp of tooth and merciless of fang.
With poison, instead of blood, she hath filled their bodies.
Fierce **monster-vipers** she hath **clothed with terror**,
With splendor **she hath decked them, she hath made them of lofty stature**.
Whoever beboldeth them, terror overcometh him,
Their bodies rear up and none can withstand their attack.

She hath set up **vipers, and dragons, and the monster Lahamu**,
And hurricanes, and raging hounds, and **scorpion-men**,
And **mighty tempests**, and fish-men, and rams;
They bear merciless weapons, without fear of the fight.
Her commands are mighty; none can resist them;
After this fashion, **huge of stature**, hath she made eleven **monsters**.
Among the gods who are her sons, inasmuch as he hath given her support,
She hath exalted Kingu; in their midst she hath raised him to power.
To march before the forces, to lead the host,
To give the **battle-signal**, to advance to the attack, To direct the battle, to control the fight,
Unto him hath she entrusted; in costly raiment she hath made him sit, saying:
I have uttered thy spell; in the assembly of the gods I have raised thee to power,
The dominion over all the gods have I entrusted unto thee.
Be thou exalted, thou my chosen spouse,
May they magnify thy name over all of them...the Anunnaki.
She hath given him the Tablets of Destiny on his breast she laid them, saying:
Thy command shall not be without avail, and the word of thy mouth shall be established.'
Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate for the gods, her sons, saying:
'Let the opening of your mouth quench the Fire-god;
Whoso is exalted in the battle, let him display his might!'
I sent Anu, but he could not withstand her;
Nudimmud was afraid and turned back.
But Marduk hath set out, the director of the gods, your son;
To set out against Tiamat his heart hath prompted him.

He opened his mouth and spake unto me, saying:
'If I, your avenger,
Conquer Tiamat and give you life,
Appoint an assembly, make my fate preeminent and proclaim it.
In Upsukkinaku seat yourselves joyfully together;
With my word in place of you will I decree fate.
May, whatsoever I do remain unaltered,
May the word of my lips never be changed nor made of no avail.'
Hasten, therefore, and swiftly decree for him the fate which you bestow,
That he may go and fight your strong enemy!
Lahmu and Lahamu heard and cried aloud
All of the Igigi [The elder gods] wailed bitterly, saying:
What has been altered so that they should
We do not understand the deed of Tiamat!
Then did they collect and go,
The great gods, all of them, who decree fate.
They entered in before Ansar, they filled...
They kissed one another, in the assembly...;
They made ready for the feast, at the banquet they sat;
They ate bread, they mixed sesame-wine.
The sweet drink, the mead, confused their...
They were drunk with drinking, their bodies were filled.
They were wholly at ease, their spirit was exalted;
Then for Marduk, their avenger, did they decree the fate.

THE FOURTH TABLET

They prepared for him a lordly chamber,
Before his fathers as prince he took his place.
"Thou art chiefest among the great gods,

Thy fate is unequaled, thy word is Anu!
O Marduk, thou art chiefest among the great gods,
Thy fate is unequaled, thy word is Anu!
Henceforth not without avail shall be thy command,
In thy power shall it be to exalt and to abase.
Established shall be the word of thy mouth, irresistible shall be thy command,
None among the gods shall transgress thy boundary.
Abundance, the desire of the shrines of the gods,
Shall be established in thy sanctuary, even though they lack offerings.
O Marduk, thou art our avenger!
We give thee sovereignty over the whole world.
Sit thou down in might; be exalted in thy command.
Thy weapon shall never lose its power; it shall crush thy foe.
O Lord, spare the life of him that putteth his trust in thee,
But as for the god who began the rebellion, pour out his life."
Then set they in their midst a garment,
And unto Marduk,- their first-born they spake:
"May thy fate, O lord, be supreme among the gods,
To destroy and to create; speak thou the word, and thy command shall be fulfilled.
Command now and let the garment vanish;
And speak the word again and let the garment reappear!
Then he spake with his mouth, and the garment vanished;
Again he commanded it, and. the garment reappeared.
When the gods, his fathers, beheld the fulfillment of his word,
They rejoiced, and they did homage unto him, saying, " Marduk is king!"
They bestowed upon him the scepter, and **the throne**, and the ring,
They give him an **invincible weapony** which overwhelmeth the foe.
Go, and cut off the life of Tiamat,
And let the wind carry her blood into secret places."

After the gods his fathers had decreed for the lord his fate,
They caused him to set out on a path of prosperity and success.
He made ready the bow, he chose his weapon,
He slung a spear upon him and fastened it...
He raised the club, in his right hand he grasped it,
The bow and the quiver he hung at his side.
He set the lightning in front of him,
With burning flame he filled his body. He made a net to enclose the inward parts of Tiamat, The four winds he stationed so that nothing of her might escape; The South wind and the North wind and the East wind and the West wind He brought near to the net, the gift of his father Anu.
He created the evil wind, and the tempest, and the hurricane,
And the fourfold wind, and the sevenfold wind, and the whirlwind, and the wind which had no equal;
He sent forth the winds which he had created, the seven of them;
To disturb the inward parts of Tiamat, they followed after him.
Then the lord raised the thunderbolt, his mighty weapon,
He mounted the chariot, the storm unequaled for terror,
He harnessed and yoked unto it four horses,
Destructive, ferocious, overwhelming, and swift of pace;

... were their teeth, they were flecked with foam;
They were skilled in... , they had been trained to trample underfoot.
... . mighty in battle,
Left and right....
His garment was... , he was clothed with terror,
With overpowering brightness his head was crowned.
Then he set out, he took his way,
And toward the raging Tiamat he set his face.
On his lips he held ...,

... he grasped in his hand.
Then they beheld him, the gods beheld him,
The gods his fathers beheld him, the gods beheld him.
And the lord drew nigh, he gazed upon the inward parts of Tiamat,
He perceived the muttering of Kingu, her spouse.
As Marduk gazed, Kingu was troubled in his gait,
His will was destroyed and his motions ceased.
And the gods, his helpers, who marched by his side,
Beheld their leader's..., and their sight was troubled.
But Tiamat... , she turned not her neck,
With lips that failed not she uttered rebellious words:
"... thy coming as **lord of the gods,**
From their places have they gathered, in thy place are they! "
Then the lord **raised the thunderbolt, his mighty weapon**,
And against Tiamat, who was raging, thus he sent the word:
Thou art become great, thou hast exalted thyself on high,
And thy heart hath prompted thee to call to battle.
... their fathers...,
... their... thou hatest...
Thou hast exalted Kingu to be thy spouse,
Thou hast... him, that, even as Anu, he should issue decrees.
thou hast followed after evil,
And against the gods my fathers thou hast contrived thy wicked plan.
Let then **thy host be equipped, let thy weapons be girded on**!
Stand! I and thou, let us join battle!
When Tiamat heard these words,
She was like one possessed, .she lost her reason.
Tiamat uttered wild, piercing cries,

TEOG **Tablet XI**, Lines 119:

"Ishtar screamed like a woman in childbirth"

She trembled and shook to her very **foundations**.
She recited an incantation, she pronounced her spell,
And the gods of the battle cried out for their weapons.
Then advanced Tiamat and Marduk, the counselor of the gods;
To the fight they came on, to the battle they drew nigh.
The lord spread out his net and caught her,
And the evil wind that was behind him he let loose in her face.
As Tiamat opened her mouth to its full extent,
He drove in the evil wind, while as yet she had not shut her lips.
The terrible winds filled her belly,
And her courage was taken from her, and her mouth she opened wide.
He seized the spear and burst her belly,
He severed her inward parts, he pierced her heart.
He overcame her and cut off her life;
He cast down her body and stood upon it.
When he had slain Tiamat, the leader,
Her might was broken, her host was scattered.
And the gods her helpers, who marched by her side,
Trembled, and were afraid, and turned back.
They took to flight to save their lives;
But they were surrounded, so that they could not escape.
He took them captive, **he broke their weapons;**
In the net they were caught and in the snare they sat down.
The ... of the world they filled with cries of grief.
They received punishment from him, they were held in bondage.
And on the eleven creatures which she had filled with the power of striking terror,
Upon the troop of devils, who marched at her...,
He brought affliction, their strength he...;

Them and their opposition he trampled under his feet.
Moreover, Kingu, who had been exalted over them,
He conquered, and with the god Dug-ga he counted him.
He took from him the Tablets of Destiny that were not rightly his,
He sealed them with a seal and in his own breast he laid them.
Now after the hero Marduk had conquered and cast down his enemies,
And had made the arrogant foe even like
And had fully established Ansar's triumph over the enemy
And had attained the purpose of Nudimmud,
Over the captive gods he strengthened his durance,
And unto Tiamat, whom he had conquered, he returned.
And the lord stood upon Tiamat's hinder parts,

TEOG: Enkidu flings the *hind* end of Humbaba.

And with his merciless club he smashed her skull.
He cut through the channels of her blood,
And he made the North wind bear it away into secret places.
His fathers beheld, and they rejoiced and were glad;
Presents and gifts they brought unto him.
Then the lord rested, gazing upon her dead body,
While he divided the flesh of the ... , and devised a cunning plan.
He split her up like a flat fish into two halves;
One half of her he stablished as a covering for heaven.
He fixed a bolt, he stationed a watchman,
And bade them not to let her waters come forth.
He passed through the heavens, he surveyed the regions thereof,
And over against the Deep he set the dwelling of Nudimmud.
And **the lord measured the structure of the Deep**,
And he founded E-sara, a mansion like unto it.
The mansion E-sara which he created as heaven,

He caused Anu, Bel, and Ea in their districts to inhabit.

THE FIFTH TABLET

He (Marduk) made the stations for the great gods;
The stars, their images, as **the stars of the Zodiac**, he fixed.
He ordained the year and into sections he divided it;
For the twelve months he fixed three stars.
After he had ... the days of the year ... images,
He founded the station of Nibir [the planet Jupiter] to determine their bounds;
That none might err or go astray,
He set the station of Bel and Ea along with him.
He opened great gates on both sides,
He made strong the bolt on the left and on the right.
In the midst thereof he fixed the zenith;
The Moon-god he caused to shine forth, the night he entrusted to him.
He appointed him, a being of the night, to determine the days;
Every month without ceasing with the crown he covered him, saying:
"At the beginning of the month, when thou shinest upon the land,
Thou commandest **the horns** to determine **six days,**
And on the seventh day to **divide the crown**.
On the fourteenth day thou shalt stand opposite, the half....
When the Sun-god on **the foundation of heaven**...thee,
The ... thou shalt cause to ..., and thou shalt make his...
... unto the path of the Sun-god shalt thou cause to draw nigh,
And on the ... day thou shalt stand opposite, and the Sun-god shall...
... to traverse her way.
... thou shalt cause to draw nigh, and thou shalt judge the right.
... to destroy..."

[Nearly fifty lines are here lost.]

The gods, his fathers, beheld the net which he had made,
They beheld **the bow** and how its work was accomplished.
They praised the work which he had done...
Then Anu raised the ... in the assembly of the gods. He kissed the bow, saving, " It is...!"
And thus he named the names of the bow, saving,
"'Long-wood' shall be one name, and the second name shall be ...,
And its third name shall be the Bow-star, in heaven shall it...!"
Then he fixed a station for it...
Now after the fate of...
He set a throne...
...**in heaven**...
[The remainder of this tablet is missing.]

THE SIXTH TABLET

When Marduk heard the word of the gods,
His heart prompted him and he devised a cunning plan.
He opened his mouth and unto Ea he spake
That which he had conceived in his heart he imparted unto him:
"**My blood will I take and bone will I fashion**
I will make man, that man may
I will create man who shall inhabit the earth,
That the service of the gods may be established, and that their shrines may be built.
But I will alter the ways of the gods, and I will change their paths;
Together shall they be oppressed and unto evil shall they....
And Ea answered him and spake the word:
"... the ... of the gods I have changed

... and one...
... shall be destroyed and men will l...
... and the gods .
... and they..."

[The rest of the text is wanting with the exception of
the last few lines of the tablet, which read as follows.]

They rejoiced...
In Upsukkinnaku they set their dwelling.
Of the heroic son, their avenger, they cried:
" We, whom he succored.... !"

They seated themselves and in the assembly they named him...,
They all cried aloud, they exalted him...

THE SEVENTH TABLET

O Asari, [Marduk] "Bestower of planting," "Founder of sowing"
"Creator of grain and plants," "who caused the green herb to spring up!"
O Asaru-alim, [Mardk] "who is revered in the house of counsel," "who aboundeth in counsel,"
The gods paid homage, fear took hold upon them!
O Asaru-alim-nuna, [Marduk] "the mighty one," "the Light of the father who begat him,"
"Who directeth the decrees of Anu Bel, and Ea!"
He was their patron, be ordained their...;
He, whose provision is abundance, goeth forth...
Tutu [Marduk] is "He who created them anew";
Should their wants be pure, then are they satisfied;
Should he make an incantation, then are the gods appeased;
Should they attack him in anger, he withstandeth their onslaught!

Let him therefore be exalted, and in the assembly of the gods let him... ;
None among the gods can rival him!
15 Tutu [Marduk] is Zi-ukkina, "the Life of **the host of the gods**,"
Who established for the gods the bright heavens.
He set them on their way, and ordained their path;
Never shall his ... deeds be forgotten among men.
Tutu as Zi-azag thirdly they named, "the Bringer of Purification,"
"The God of the Favoring Breeze," "the Lord of Hearing and Mercy,"
"The Creator of Fulness and Abundance," " the Founder of Plenteousness,"
"Who increaseth all that is small."
In sore distress we felt his favoring breeze,"
Let them say, let them pay reverence, let them bow in humility before him!
Tutu as Aga-azag may mankind fourthly magnify!
"The Lord of the Pure Incantation," " the Quickener of the Dead,"
"Who had mercy upon the captive gods,"
"Who removed the yoke from upon the gods his enemies,"
"For their forgiveness did he create mankind,"
"The Merciful One, with whom it is to bestow life!"
May his deeds endure, may they never be forgotten ,
In the mouth of mankind whom his hands have made!
Tutu as Mu-azag, fifthly, his "Pure incantation" may their mouth proclaim,
Who through his Pure Incantation hath destroyed all the evil ones!"
Sag-zu, [Marduk] "who knoweth the heart of the gods," " who seeth through the innermost part!"
"The evil-doer he hath not caused to go forth with him!"
"**Founder of the assembly of the gods**," who ... their heart!"
"Subduer of the disobedient," "...!"
"Director of Righteousness," "...,"

" Who rebellion and...!"
Tutu as Zi-si, "the ...,"
"Who put an end to anger," "who...!"
Tutu as Suh-kur, thirdly, "the Destroyer of the foe,"
"Who put their plans to confusion,"
"Who destroyed all the wicked," "...,"
... let them... !

[There is a gap here of sixty lines. But somewhere among the lost lines belong the following fragments.]

who...
He named the four quarters of the world, mankind he created,
And **upon him understanding**...
"The mighty one...!"
Agil...
"**The Creator of the earth**...!"
Zulummu... .
"The Giver of counsel and of whatsoever...!"
Mummu, " the Creator of...!"
Mulil, the heavens...,
"Who for...!"
Giskul, let...,
"Who brought the gods to naught....!"
.....
... " the Chief of all lords,"
... supreme is his might!
Lugal-durmah, "the King of the band of the gods," " the Lord of rulers."
"Who is exalted in a royal habitation,"
"Who among the gods is gloriously supreme!
Adu-nuna, " the Counselor of Ea," who created the gods his fathers,

Unto the path of whose majesty
No god can ever attain!
... in Dul-azag be made it known,
... pure is his dwelling!
... the... of those without understanding is Lugaldul-azaga!
... supreme is his might!
... their... in the midst of Tiamat,
... of the battle!

[Here follows the better-preserved ending.]

... **the star, which shineth in the heavens**.
May he hold **the Beginning and the Future**, may they pay homage unto him,
Saying, "He who forced his way through the midst of Tiamat without resting,
Let his name be Nibiru, 'the Seizer of the Midst'!
For the stars of heaven he upheld the paths,
He shepherded all the gods like sheep!
He conquered Tiamat, he troubled and ended her life,"
In the future of mankind, when the days grow old,
May this be heard without ceasing; may it hold sway forever!
Since he created the realm of heaven and fashioned the firm earth,
The Lord of the World," the father Bel hath called his name.
This title, which all the Spirits of Heaven proclaimed,
Did Ea hear, and his spirit was rejoiced, and he said:
"He whose name his fathers have made glorious,
Shall be even as I, his name shall be Ea!
The binding of all my decrees shall he control,
All my commands shall he make known! "
By the name of "Fifty " did the great gods

Proclaim his fifty names, they, made his path preeminent.

EPILOGUE

Let them [i.e. the names of Marduk] be held in remembrances and let the first man proclaim them;
Let the wise and the understanding consider them together!
Let the father repeat them and teach them to his son;
Let them be in the ears of the pastor and the shepherd!
Let a man rejoice in **Marduk**, **the Lord of the gods**,
That be may cause his land to be fruitful, and that he himself may have prosperity!
His word standeth fast, his command is unaltered;
The utterance of his mouth hath no god ever annulled.
He gazed in his anger, he turned not his neck;
When he is wroth, no god can withstand his indignation.
Wide is his heart, broad is his compassion;
The sinner and evil-doer in his presence...
They received instruction, they spake before him,
... unto...
... of Marduk may the gods...;
... May they ... his name... !
... they took and... [...]!

SIXTEEN

Epilogue

On a basic level we are just "atoms in excitation", which is *energy*, meaning that we're *quantum* energy. We are part and parcel of the same quantum space that the universe encompasses.

LTC Wayne M. McDonnell wrote, "Analysis and Assessment of Gateway Process" (June 1983) released by the CIA[21]:

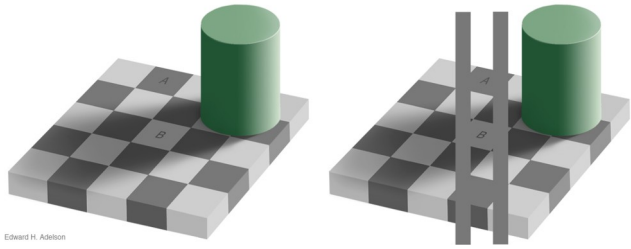
> "[...] The point to be made is that the entire human being, brain, consciousness and all is, like the universe which surrounds him, nothing more or less than an extraordinarily complex system of energy fields. The so-called states of matter are actually variances in the state of energy [...] Energy creates, stores and retrieves meaning in the universe by projecting or expanding at certain frequencies in a three dimensional mode that creates a living pattern called a hologram.[...]

21 "The physics of altered human consciousness deals with some conceptualizations that are not easily grasped on visualized exclusively in the context of ordinary "left brain" linear thinking." CIA-RDP96-00788R001700210016-5, Department of the Army, US Army Operational Group, US Army Intelligence and Security Command, Fort George G. Meade, Maryland 20755

Using modern physics terms we can liken the universe to a coin. What we see and perceive follows Classical Physics rules. But on the base level we have the quantum realm with its weird set of rules ("spooky action at a distance") where Classical physics concepts don't apply.

The Simulation Hypothesis was proposed by René Descartes in 1641, but it lost momentum in science for a time. When Neuroscience confirmed the polarity between *mind* (consciousness) and *brain*, the simulation hypothesis once more became a serious topic among physicists, and many of us just now catching up. But it was *The Matrix* movie that brought the idea once more to the forefront: "Four of the most striking philosophical precedents for the Matrix trilogy are Jean Baudrillard's Simulacra and Simulation, Plato's allegory of the cave, Socrates' visit to the Oracle of Delphi, and the work of Descartes. The films refer to all four of these at various points."

In a video game the base program is loaded, the gamer controlling certain aspects through their Avatar. There are only so many scenarios —and a player can only move in one direction at a time. On any selected route our avatar can die, accidentally, or intentionally (to reset) —and we know that in real life, death is final. Yet, in many respects our reality mimics a video game, but seeming so concrete that we may question our sanity when considering a simulation. However, there are reasons why we should because our supposed reality appears to be happening only in our brain.[22]



22 "Your brain hallucinates your conscious reality." <https://www.youtube.com/watch?v=lyu7v7nWzfo>

This image is an example of how our brain tricks us into creating our reality. The block on the left appears as two distinct colors, but in reality (block on right) there is no difference, it's uniform. What our brain has done is to create a visual that makes sense, based on its best *guess*. Among other things I'm an artist and when I want to create forms I use shadowing. Shadows give the illusion of 3D on a 2D canvas: watch the interplay of shadows when you go outside your house. Too, we don't appear to see colors the same way (if at all)[23] and there's no way to gauge that we are because color appears to be subjective. The way to test that is to try and describe green (or any color) without using any examples like trees or grass. Aside from visuals, colors cannot be described. Our brain is not seeing what someone else is–we just assume it's all the same. Everything about our world seems contrived. Still, in classical physics terms our world is just as we perceive it—it's very real to our brain so don't go trying to defy gravity. Nevertheless, it seems that our brain is giving us a false projection. That of course would make no sense unless we put archaic terms in today's language: another term for *energy* could very well be *consciousness*, which in turn could be a 'god'.

Psa 82:6	I have said, Ye ***are*** gods; and all of you ***are*** children of the most High.
Psa 82:7	But ye shall die like men, and fall like one of the princes.

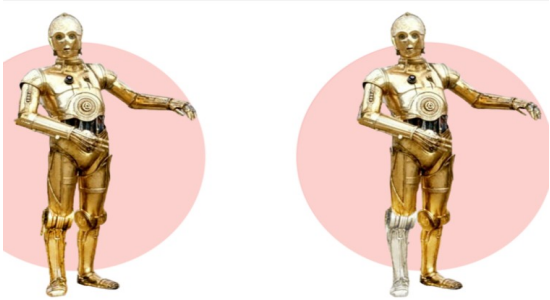
As energy within a closed system (Universe) is constantly recycled then so too are we. Correct me if I'm wrong—we don't actually touch anything; what we think we feel is the force of electrons repelling. Still, whatever transpires when sub-atomic particles collapse to create our illusory reality, it's still very real in some sense. If it wasn't we would be

23 "Anyone with normal color vision agrees that blood is roughly the same color as strawberries, cardinals and the planet Mars. That is, they're all red. But could it be that what you call "red" is someone else's "blue"?"
<https://www.livescience.com/21275-color-red-blue-scientists.html>

able to will ourselves in and out of states, but we can't—I have never seen anyone disappear in front of me. Although as I say it I recall the time when in High School my friend wanted to show me what she was learning about "out of body" –she touched my forehead and I could see in the bathroom mirror that I no longer had a body (and no I wasn't on drugs) — I was a nucleus surrounded by particles floating in space (I didn't even know what an atom was at that time). When I reassembled I was shaking so hard I could barely stand (Lily B. if you're out there you can corroborate my (née Robichaud) story. The only way we could exist in a quantum simulation unless we are also quantum beings/energy.

It may also explain how I found myself in a parallel universe. So many things in this universe are different from how I and many others remember it. Someone was on the ball and caught the subtle changes: evidence of the craziness of the matrix. *The Mandela Effect* is about modifications that many of us find contrary to what we actually experienced. In the following two images, one is how many of us remember it—*remnants* of our universe remain (images on the left—excepting the very last image).

Granted, Flintstone seems a better version, but I can till hear Mr. Slate yelling FLIN-STONE!!!

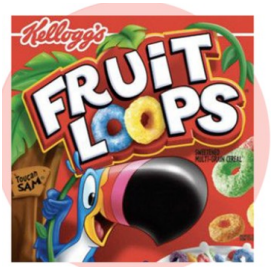


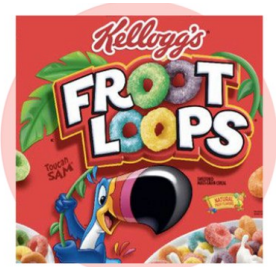
In my universe C3PO was all gold, in this universe (image on right), he has a silver lower right leg.

This was a major Brand name so a person isn't likely to forget that the logo featured a Cornucopia (Horn of Plenty). Fruit is always kept in a container of some sort, and it was always a Cornucopia (with the larger meaning of *plenty or fullness*).

It was definitely hyphenated in my world—proper punctuation was important in all areas.

There is no doubt in our minds—the Monopoly Man had a *monocle*.





I'll grant you that the second is more creative—but the left one is how many of us remember it (we liked to spell things correctly).

We knew how to spell the name because Oscar Meyer (pronounced Mī-er) commercials were a regular part of TV, and hot-dogs a very popular food of the time.

I remember thinking when this first came out that *breeze* was good marketing, like a breath of fresh air.

George was a monkey so he had a tail.

Toons is short for *Cartoons. Tunes* on the other-hand is about *music*. It wasn't about music with us, it was all about *animation* (popular animated *characters* like Bugs Bunny).

Other universe image on the *right* in this example. It's really hard to forget the spelling of a favorite childhood book (in every school library), *Berenstein* being linguistically correct. One lady said, "my entire childhood just disappeared".

Some people think that they can pull out their old books and it will say Berenstein, as many of us remember—but in a *parallel* universe it can be different. Some people say that we're misremembering, but the fact that we are able to pull our version from the Internet gives *The Mandela Effect* credibility—if it was a figment of our imaginations then only one version would show—the version of this reality.

Stephen Hawking warned that looking for the Higgs Boson using the LHC could destroy the universe. Did CERN inadvertently do just that in 2012(?), creating a Higgs Bubble that destroyed my universe? It looks to me as if two universes somehow integrated, but this one is predominant with only hints of mine in it. Is it possible that my universe crashed into this one leaving a residual trace? I read that two parallel universes can overlap, but if that were the case there would be equal parts of both universes present, not more of one than the other. One lady told the story of when she went into her kitchen, she saw herself looking in her refrigerator. The two looked at each other with utter shock. Could it have been that two universes converged for a brief moment?

Classical physics (big) explains our *physical* world (Laws of Motion, General and Special Relativity, etc.), but on the other side of the coin is Quantum Mechanics (quanta=very small) – the coin itself being the

unifying factor. To me QM therefore, must be the base program and classical physics, a projection generated from it—*we* (consciousness) seeming to be at the very heart of it. To put a fine point on it, if the Universe is a mathematical simulation (and we know that to be true because physics explains it best) then math/physics is also the key to understanding the SiM (Simulation Model). From QM to Neuroscience, I'm confident that science will figure this out sooner rather than later.[24]

We are supposedly in the Age of Aquarius when knowledge is increasing exponentially. If we're going to get to the bottom of this, we are going to need science, as well as getting properly educated ourselves. It's not a good idea to self-educate on the Internet—a part of developing critical thinking is examination of *all* the evidence, which is impossible to do if we only consider ideas that confirm to our biases (confirmation bias), and science merely presents the facts.

For so long I had thought that wisdom (synonymatic-parallelism) could free us from the matrix, only to find out that it's a corrupted version—which possibly I should have guessed (there seemed no end to it which often caused me a lot of frustration and at times I wanted to give up on it). When Yaldabaoth *stole* his mother's *wisdom*, it was able to "change its skin" (TEOG) – like a trickster, the NT calling him "a liar and the father of it". Just how big can a lie get depends on the abilities of the perpetrator. And the fact that it all seems to have been intentionally designed to mislead (lack of chronology) proposes a malicious intent.

If there's no sense of chronology to Bible stories, is it also affirming what Einstein said that *time* is illusory? He also said it was "stubbornly persistent*", and* virtually impossible to argue with. Aging is very real, we are unable to defy our limited biological clock—thanks to science we're living longer but age brings new and often unwanted challenges.

24 We are finally testing the ideas that quantum collapse in the brain gives rise to consciousness and that consciousness creates the reality we see from the quantum world.
<https://www.newscientist.com/article/mg25033420-600-can-physics-explain-consciousness-and-does-it-create-reality/>

A movie on Amazon Prime (The Mandela Effect) is not the best movie I've seen but it raises some interesting questions. If we are in a SiM is it possible that science will be able to break the matrix, so freeing us from it? But then like in the movie—will the SiM be able to reboot itself and we no wiser—in which case the whole point would be moot.

In a forgetful state or not, the subject of a SiM will not go away—it pops up in every generation. If we are part god—strictly mortal though we appear in the matrix—if it's a ruse, we need to know. Even if it may be intimidating, earth's entire population must be united so that we can empower those who have the knowledge to figure this out, though no one is infallible. If we are in a SiM that automatically implies a maker, and it or they are not likely to be happy about us figuring this out. Using weak links to sow discord, is it possible they may try to incite another World War so that we will lose sight of the end goal and plunge right back into the dark ages.

None of us has any say whatsoever about where we land in this life, nor the circumstances that shape us—which brings free will into question. As to a *benevolent* God, would a *friendly* creator make an evolutionary world with its inherent unfairness (the fittest survive), viruses, disease, natural disasters and every other conceivable torture? Those who land in a good place (neither deserving nor at fault) are the only one's not complaining about the injustice. It seems to me that everything is intended to divide us: by country, ethnicity, skin color, religions, traditions, age and personal biases. But are we just kings, rooks, bishops, queens, knights and pawns in someone's chess game?

I would appreciate if you can give me any feedback on this book, you can email me at: wesseldawn@yahoo.ca. Especially I would be interested in knowing how easy or difficult it was for you to follow the synonymatic-parallelism. Thanking you in advance.

Yours together in this state of affairs we call life.

Dawn

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Citation

The Standard Version?: I cut and pasted portions of what I believe to be The Standard Version directly from a free site on the Internet, but am now unable to verify that in order to properly cite it because I now get a virus warning each time I visit the domain in question. In place of that I acknowledge: “The Standard Babylonian Version was discovered by Hormuzd Rassam in the library of Ashurbanipal in Nineveh in 1853. "Standard Babylonian" refers to a literary style that was used for literary purposes. This version was compiled by Sin-liqe-unninni sometime between 1300 and 1000 BC from earlier texts.“

My other books on Lulu.com
https://www.lulu.com/spotlight/dmwessel

1) Missing Pieces of the Bible: Lost Books Fill-in the Blanks:
(1) The original (archived)
(11) The Revised Edition (eBook, archived)
(111) The Updated Version (Paperback and eBook)

2) *Redefining BIBLE Interpretation
3) Wise Men, Angels and the Time of Trouble
4) Reclaim Your Spirit, Heal Your Soul (revising)
5) Apples from the Song of Solomon (revising)
6) THE BIBLE in The Epic of Gilgamesh

***tables vs tablets**:
Redefining BIBLE Interpretation is the book where I first mentioned “tables” as opposed to “tablets”.

I have also written a number of brief papers by topic:
https://wesseldawn.academia.edu/research